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Presented by the Rev.
Rawand K. Rodgers,
to the
Theological Seminary.

AN EXPLICATION OF THE IVDICIALL LAWES OF *MOSES*.

Plainely discovering divers of their ancient Rites and Customes.

As in their Governours, Government, Synedrion, Punishments, Civill Accompts, Contracts, Marriages, Warres, and Burialls.

Also their Oeconomicks, (*Vizt.*) their dwellings, Feasting, Clothing, and Husbandrie.

Together with two Treatises, the one shewing the different estate of the godly and wicked in this life, and in the life to come.

The other, declaring how the wicked may be inlightned by the preaching of the Gospel, and yet become worse after they be illuminated.

All which are cleered out of the Originall Languages, and doe serue as a speciall helpe for the true understanding of divers difficult Texts of Scriptures.

Συγγνώμην δὲ πρώϊοπείρῳ.
Veniá danda primo aliquid experienti.

By IOHN WEEMSE, of *Lathocker* in *Scotland*, Preacher of Gods Word.

LONDON
Printed by *Iohn Dawson* for *Iohn Bellamie*, and are to be sold at his Shoppe at the signe of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1632.

TO

THE RIGHT HONORABLE COLENE,

EARLE OF *SEAFORT*,

Lord *Mackenzee* and *Kintaill*,

one of his MAIESTIES moſt
Honorable Privie Councell
in the Kingdome of *Scotland*.

Honorable and my very good Lord,

GOD who is the God of order and not of confuſion, from whom all good things deſcend, hath placed here below ſundry ſorts of people; the *Ants* are a people not ſtrong, yet they prepare their meat in the Summer; Prov. 30. 25. 26. 27. 28

mer; the *Conies* are but a feeble folke, yet make they their houſes in the Rocks; the *Locuſts* haue no King, yet goe they forth all of them by bands; the *Spider* taketh hold with her hands, and is in Kings palaces; this ſort of people differ very much, for ſome of them are ἡμεροβίοι, which provide onely for the preſent day, but lay up nothing againſt the morrow; the *Graſhopper* provideth not againſt the winter as the *Ant* doth; there are others of them who liue by rapine, as the *Caterpillers* who devour all and
Nahum 3. 16. then flie away; and *Nahum* compareth the Merchants of *Ninive* to theſe, that carry all the wealth away with them; and there are ſome of thoſe people which are inſatiable, as the *Horſeach*, that hath two daughters who cry
Prov. 30. 15. continually, *Giue, giue*; This ſort of people are governed by inſtinct onely; the *Locuſts* haue no King, yet they goe out in bands; the *Ant*
Prov. 6. 7. hath no guide, overſeer, or ruler, yet *ſhee prouideth her meat in the Summer, and gathereth her foode in the harveſt*, although they haue no King or ruler to command them, and overſee them, neither a guide to direct them, yet they are ruled by inſtinct.

There are a ſecond ſort of people that God hath placed here below, and they are men; and there is a greater difference amongſt this people,

people, than amongſt the former, for looke upon ſome of them, and yee ſhall hardly diſcerne whether they be men or not, and as the *Philoſophers* ſay, there are ſome ſorts of creatures that we cannot tell whether they liue the ſenſitiue or the vegetatiue life onely, there is ſo little life in them, as in the Shel-fiſh; ſo it is hard to diſcerne whether thoſe liue the reaſonable life, or the brutiſh onely, they haue no lawes, they lodge in the caues of the earth, goe naked, eat raw fleſh, and although they haue the ſhape of men, yet they haue but the heart of beaſts in them, as *Nebuchadnezzar* had. There are other men who are ruled by reaſon, and politicke government, for their God hath taught them, he may be called *their God* in this reſpect, as the Prophet *Eſay* calleth him the *husband-mans God*, becauſe he teacheth him how to manure the ground, and ſo God commeth neerer to them; they are a people here, but yet they are not Gods people, and it is better to be a dorekeeper in the houſe of God, than in higheſt advancement amongſt ſuch.

Eſay 28. 26.

Pſal. 84. 10.

There is a third ſort who liue in his Church, and this is the higheſt ſocietie in this life, and here we ſhall ſee policie, juſtice, frugalitie, and all vertues, becauſe Gods worſhip is here, and as the inferior faculties of the ſoule are

eminenter

eminenter by way of excellencie contained in the ſuperior, ſo are all thoſe comprehended in Religion, and as the ſhadow followeth the bodie, ſo doth policie and order follow Religion; if a man would learne frugalitie, let him looke to *Ioſeph*, who taught the Senatours of *Egypt*; if he would learne policie, let him looke to the government of *Salomons* Court and his houſe; if he would learne to be a good warriour, let him ſee what order the Lord hath placed in the Campe of the *Iewes*; and if he would learne juſtice, he ſhall ſee it exactly deſcribed in the Law of God.

Pſal. 104. 22.

2 King. 4.

Numb. 10 10.

My Honourable Lord, I haue made choiſe of your L^p: to recõmend this Treatiſe to your Patrocinie, becauſe yee know what it is to be amongſt Gods people; many great men if they get their portion in this life amongſt the people of this world, they care not to be Deniſons in the ſocietie of Gods people, and they content themſelues with the portion of this world, and ſay, *Bonum eſt hic eſſe*; but this is a freedome which is bought at a higher rate, it coſt the chiefe Captaine a great ſumme of money to be made a freeman in *Rome*; but to be made a freeman in the Church of GOD, it coſt the price of Chriſts bloud. Great men deſire to be out of this firſt ſocietie, they deſire

Pſal. 17.

Act. 22 28.

ſire not to liue like beaſts; but if they come to the ſecond ſocietie, to liue like civill men, that doth content them; they giue GOD thankes (perhaps) for this, that they are men and not beaſts, and that they haue beene bred civilly, but few giue God thankes for this, that they liue under the Goſpell, where they may learne Chriſt, *not many Noble are called.* 1 Cor. 2.
Sometimes they may tremble and feare, as *Felix* did, and put off their converſion to another time, and ſome of them are like *Agrippa*, who almoſt are perſwaded to be Chriſtians; but few like *Sergius Paulus*, who was converted at *Pauls* preaching. Act. 24. 25. Act 26. 28. Act. 13. 7.

My Lord, you haue had ſtill the practiſe of Religion in your houſe, and one of the beſt helpes to further you, your worthy and religious Lady, whoſe name ſmelleth now like the wine of *Lebanon*, when ſhee is gone, and now ſhe enjoyeth the fruit of that, when neither her Nobilitie, birth, or worldly honour profited nothing; and this I write unto your Lp: beſeeching you to goe on in that Chriſtian courſe, that both by your place and example, you may draw others unto the truth. Hoſea 14. 7.
The Lord promiſed that he would giue the *uttermoſt parts of the earth for a poſſeſſion to his Sonne*; Pſal. 2. 8.
this is the Motto of this Iland, and the farther

)(North,

North, it is the nearer to the ends of the earth, ſtudie therefore my good Lord, that Ieſus Chriſt may haue his poſſeſſion enlarged in the North, and this ſhall be your crowne in the latter day, when all your poſſeſſions ſhall faile you.

Your Honours in all dutifull ſubmiſsion,

IOHN VVEEMSE.

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AN EXPOSITION OF THE LAWES OF MOSES.

Viz. { Morall. / Ceremoniall. / Iudiciall.

The second Volume.

Containing an explanation of diverſe Queſtions and Poſitions for the right underſtanding thereof.

Wherein alſo are opened divers ancient Rites & Cuſtomes of the *Iewes*, and alſo of the *Gentiles*, as they haue relation to the *Iewiſh*.

Together with an explication of ſundry difficult Texts of Scripture, which depend upon, or belong unto every one of the Commandements, as alſo upon the Ceremoniall and Iudiciall Lawes.

Which Texts are ſet downe in the Tables before each particular Booke.

All which are cleered out of the Originall Languages, the Hebrew and Greeke, and out of the diſtinctions of the Schoolemen and Caſes of the Caſuiſts.

עשה אלה לא ימוט לעולם

Qui iſta facit non dimovebitur in æternum.

By IOHN WEEMSE, of *Lathocker* in *Scotland*, Preacher of Gods Word.

LONDON

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AN EXPLICATION OF THE IVDICIALL LAWES OF *MOSES*;

As they are annexed to the Morall and Ceremoniall Lawes.

Of the Iudiciall Lawes in generall.

SALOMON the Preacher, *Eccles.* 4.12. saith, that *a threefold Cord is not quickly broken.* The LORD gaue his people three sorts of Lawes, as three Cords to binde them, and to keepe them in obedience. The first was his morall Law, which was properly called *his Law, Deut.* 6.1. Secondly, he gaue them his Ceremoniall Lawes, which are called *his Statutes and Decrees, Exod.* 12.24. And thirdly, *his Iudgements,* which were the Iudiciall Lawes, *Mal.* 4.4. *Deut.* 24.17.

God gaue his Morall, Iudiciall, and Ceremoniall Law to his people as a threefold Cord.

The Iudiciall Law what.

These Iudiciall Lawes were Determinations of the Morall Law.

A Determination is either *Iuris divini* or *Humani*;

Determinatio { *Iuris diuini.* / *Iuris humani.*

these Determinations in *Moses* judiciall Lawes are *diuini juris*; therefore they had greater force to binde the *Iewes*, than any municipall Law hath to binde the Subjects now, in respect they were given by God himselfe, and these Lawes of men which draw neareſt to them in equitie, are most perfect; although particularly they cannot be fitted to every Nation, no more than a shooe of one measure can serue for every foote.

The second sort of Determination is *Iuris humani*, when men determinate, where there is no expresse commandement of God, as concerning circumstances, time, places, persons, and such. God commandeth in his law, that they should pay their first fruits, but he determineth not how much they should pay of their first fruits; then the Priests come in with their humane determination, that the most shall giue no more than one of fiftie, and the least shall giue no lesse than one of sixtie. When the *Israelites* were travelling in the Wilderneſſe, they had the Cloud to direct them by day, and the pillar of fire to direct them by night; yet they desired *Iethro* to be eyes to them, *Num.* 10. 31. What neede had they of *Iethro* to be eyes to them, seeing they had the Cloud by day and the pillar of fire by night? *Iethro* was a guide to them, to shew them the particular places and wayes in the Wilderneſſe, as the Cloud and the pillar were their guide to direct them to *Canaan*. So humane Determinations and Lawes, are but guides in particular circumstances.

Simile.

A comparison betwixt Humane Lawes and *Moses* Iudiciall Lawes.

Humane Lawes they command, they forbid, and sometimes they permit, and lastly they punish: so yee shall see all these foure in *Moses* Iudiciall Law. First, his Iudiciall Lawes doe command, but they command the outward man onely, and here *Moses* speaketh to them but as a Iudge, and they differ from that fierie Law, the morall Law, that searcheth and peirceth into the heart, *Deut.* 33. 2.

אש דת *Ignea lex.*

Se-

Secondly, Humane Lawes doe prohibite and forbid; so doe these Iudiciall Lawes, and there are moe of them which are Negatiues than Affirmatiues, to shew us the perverse nature of man.

Why *Moses* Iudiciall Lawes permit many things.

Thirdly, Humane Lawes giue way and permit something for the eschewing of greater evill; so doth *Moses* Iudiciall Law, *Levit.* 27. 10. When a man offered a Beast vnto the Lord which he had vowed, he might not change a good for a bad, or a bad for a good; this was commanded onely for eschewing of greater evill; for if it had beene lawfull to change once, a good in place of a bad one, then they would haue come quickly to this, to haue changed a bad for a good: So this Law permitted divorcement for the hardnesse of the peoples hearts, and for the eschewing of greater inconvenience, least hard-hearted men should haue killed their wiues.

The punishments of the Iudiciall Law alterable.

Fourthly, the punishments inflicted by humane lawes are alterable: so were the punishments in *Moses* Iudiciall Law; therefore the *Iewes* say of them, *ascendunt & descendunt*, which they vnderstand, not of the greatest and highest transgressions, but of the middle sort of transgressions, which *præcepta media*, their middle Precepts did forbid. Example, *Ex.* 22. If a man kept a pushing Oxe, knowing that he were wont to push, if he kill a man, then the Law ordaineth that the man shall die, or else to redeeme himselfe with a summe of money; here the Law ascended or descended: but if a man had wilfully killed a man, that was *præceptum grave*, the punishment neither ascended nor descended, but he was to die the death.

The Scripture compareth the morall Law to a prison, *Gal.* 3. 22. the Ceremoniall Law to a second Ward, and these Iudiciall Lawes to a Iailor, to keepe the transgressors in close prison that none of them breake out.

CHAPTER I.

That Kingly Government is the beſt Government.

IVDG. 17. 6. *In thoſe dayes there was no King in Iſrael, but every man did that which was good in his owne eyes.*

IN government there are fiue things to be conſidered; firſt, *poteſtas*; ſecondly, *ordo*; thirdly, *modus*; fourthly, *titulus*; and fiftly, *vſus*.

Fiue things in Government.

Firſt, there muſt be a power to exerciſe government; ſecondly, order, that ſome command and ſome obey, ſome to be ſuperiors and ſome to be inferiors; thirdly, the manner, whether the governement be Monarchicall by one, or Ariſtocraticall by moe; fourthly, the title whether it be by Succeſſion, or Election; and laſt the vſe, how they exerciſe this Authoritie.

What things eſſentiall and what accidentall in Government.

That there ſhould be a power and order in Government, theſe two are eſſentiall in all Governments, no Government can ſtand without theſe two; but the manner, whether it be by one or by moe; and the title, whether it be by Succeſſion or Election; and the vſe, whether they governe well or not; theſe three are but accidentall in Government.

Monarchicall the beſt Government.

Of theſe two ſorts of Government Monarchicall is the beſt.

Their reaſons who hold Ariſtocraticall Government to be the beſt.

Levi ben Gerſon vpon the 1 *Sam.* 8. holdeth that Ariſtocraticall Government is beſt, and to be preferred to Kingly Government; learne, ſaith he, what hath befallen us under the hand of Kings; *David* cauſed the plague

plague to come upon the people. 2 *Sam.* 24. 15. *Ahab* reſtrained the raine for three yeeres. 1 *King.* 17. and *Zedekiah* cauſed the Sanctuary to be burnt, 2 *Chro.* 36. 14. and the *Iewes* apply that ſaying of *Hoſea*, *I gaue them a King in mine anger, and tooke him away in my wrath. Hoſ.* 13. 11. That is, I gaue them their firſt King *Saul* in mine anger, and I tooke away their laſt King *Zedekiah* in my indignation. But the *Iewes* diſtinguiſh not well here betwixt the faults of a Kings perſon, & the calling it ſelfe; good Kings did many excellent things amongſt them; for *David* a man according to Gods owne heart, *fought the battels of the Lord*, 1 *Sam.* 25. 28. appointed the order of the Prieſts, and Levites, and Singers, 1 *Chro.* 24. and 25. He made many Pſalmes to the prayſe of God. And *Salomon* who ſucceeded him, built the Temple, wrote many excellent Proverbs and Parables, 1 *King.* 4. 32. And kept peace in *Iſrael*, that every man might *dwell ſafely vnder his owne Vine-tree, and vnder his Figge-tree*, 1 *King.* 4. 25.

Wee muſt diſtinguiſh betwixt the parts of a Kings perſon, and the faults of the Office.

Kings haue beene the Inſtruments of much good.

Now that Monarchicall Government is the beſt government, it is proved thus.

Reaſons prooving Monarchicall government to be the beſt.

Kingly or Monarchicall Government reſembleth Gods government moſt, which is Monarchicall; ſo it reſembleth Chriſts government moſt in the Church.

Reaſon 1.

Kingly government is the fitteſt government to repreſſe ſinne; for when there was no King in *Iſrael*, every man did that which he pleaſed; *Micah* ſet up an Idol. *Iudg.* 18. and they defiled the Levites Concubine, becauſe there was no King in *Iſrael*. By *King*, here is not meant any other ſort of government, but Kingly government, as is evident, *Iudg.* 18. 17. There was no Magiſtrate then, but in the originall it is, *there was no heire of reſtraint then to put them to ſhame, Ioreſh gnetzer*, which may be interpreted either *hæres interdicti*, or *poſſidens regnum*, there was none to poſſeſſe the Kingdome, or

Reaſon 2.

Kingly government fitteſt to repreſſe ſinne.

יורש עצר *hæres interdicti a* ירש *hereditare, vel poſſidens regnum*, ירש *poſſidere* עצר *regnum.*

there was not an heire of restraint. Here two things are to be obserued; first, that that is the best governement which restraineth sinne most; secondly, that that government which is by an heire of restraint, is fittest to represse sinne; but the governement Monarchicall is such, and not Aristocraticall, for it commeth not *per hæredem*, but onely by Election. Obserue what GOD himselfe saith to his people, *Deut.* 17. 20. *that he may prolong his dayes in his Kingdome, he and his children in the midst of Israel.* Here the Kingdome goeth by succession, and not by election; here was an heire of restraint to represse sinne.

Obiect. It is obiected, if Government be hereditary, then wicked *Cambyses* will succeed to good *Cyrus*.

Answ. So in Kingly government, good *Hezekiah* succeeded to Idolatrous *Ahaz*, and if we *receiue good at the hands of God, why should we not receiue evill also*, Iob 2. 10?

Obiect. Thirdly, they alledge *Iosephus* testimony, of the *Iewes* dealing with *Pompey* to change their Government, and that they would be no longer under Kings; and so they bring *Lactantius* citing *Seneca*, speaking of the Common-wealth of *Rome*, *Lib. 4. Antiq. 5.* *Lactantius lib. 17. c 15.* *Pueritiam sub cæteris regibus egisse, ait, a quibus auctam & disciplinis plurimis institutisq; formatam; at verò Tarquinio regnante, cum jam quasi adulta esse cæpisset, servitium non tulisse; & superbo jugo dominationis rejecto, maluisse legibus obtemperare quàm regibus.*

Answ. When the *Iewes* wished that *Pompey* might change the government, they wished onely, that they might be more gently vsed; they blamed the persons, and not the government simply; and so the *Romanes* were weary of *Tarquinius* government, but they were not weary of Kingly government, as long as their Kings ruled them well.

The *Romanes* finde fault with the person of their King, and not with his Office.

Their Deduction then seemeth not to haue a good ground, who simply doe preferre Aristocracie to Monarchie;

narchie; first, they say *Moses* was extraordinarily called, and *Ioshua* succeeded him; and after that, the government of the *Synedrion* or *Seventie* was setled amongst them, whose government was Aristocraticall, *Nomb.*11. The Iudges were set up but for a time over them, and they were raysed up extraordinarily; and then the government was still the Lords, as wee see in the example of *Gideon*, *Iudg.* 8. and of *Iephthe*, *Iudg.* 9. And after, that the Iudges had ruled & governed them, then came *Saul*, whose government arose from the discontentment of the people, but they say it continued in the house of *David* especially, because he was a type of Christ; but simply they say, that God liked Aristocracie best.

But seeing the Lord was minded to giue the people of the *Iewes* a King, and telleth them what King he would choose, *Deut.*17. How liked he Aristocracie best? and he liketh that government here. *Iudg.* 18. 17. which is by *the heire of restraint* or *the heire of the Kingdome*.

God was minded to giue the *Iewes* a King.

Conclusion.

The Conclusion of this is, let us be thankfull to God for our gracious Kings Government, and that there is now an heire of restraint, to put wicked men to shame, and to curbe the sonnes of *Belial*.

CHAPTER II.

An Explication of *Iothams* Apologue.

IVDG.9. 8. *The trees went out on a time to anoint a King over them, &c.*

God teaches us by Similitudes, Parables, and Apologues.

THe Holy Ghost teacheth us in the Scriptures by Similitudes, Parables, and Apologues; and as a cunning Painter, the more vive that his Colours are drawn in

Simile.

in the purtraiture to expreſſe the image, wee commend him the more; but when wee ſee an Image made by ſome *Archimedes*, that is αὐτοκινητὸν, to mooue it ſelfe, nod with the head, and roll the eyes, we commend that much more; So all the compariſons and ſimilitudes in the Scripture, are laid out as it were in vive Collours to us. But there are two Apologues brought in in the Scriptures, this of the trees *Iudg.* 9. and that 2 *King.* 14. 9. how the Thiſtle of *Lebanon* propounded mariage to the Cedar in *Lebanon*, where the trees are brought in walking and ſpeaking, which affect the mind more than plaine Similitudes; and in theſe we muſt not ſo much looke to the Letter, as to that which they call ἐπιμύθιον, or the thing ſignified by the Apologue.

Two Apologues onely found in the Scriptures.

All the trees refuſe the Government.

Iotham bringeth in here the trees anointing a King, and they make choiſe of three moſt excellent trees; the Oliue, the Figge, and the Vine-tree, and they all refuſed, and then they make choiſe of the Bramble. The three excellent trees which refuſe the government, the Oliue, the Figge, and the Vine-tree, are deſcribed by three properties; the Oliue for his fatneſſe, the Figge-tree for its ſweetneſſe, and the Vine-tree becauſe it cheared God and man: The Oliue *Iudg.* 9. 9. ſaith, *ſhould I leaue my fatneſſe, wherewith by me they honour God & man*; in the Hebrew it is *Hehhadalti*, as if it ſhould ſay, will yee perſwade me with your faire words to leaue my fatneſſe, that I ſhould be altogether deprived of it, ſo that I haue nothing left in me worthy of commendation.

The trees deſcribed by their properties.

החדלתי *ex hiphil & hophal compoſitum, ſenſus eſt, veſtrisne verbis perſuaſa ita miſſam facere pinguedinem meam, juxta hiphil, & ea ipſa quoq; priver & deficiar juxta hophal, nihilq; amplius habeam in me commendabile.*

And if we will compare theſe three trees together, we muſt conſider them firſt as they ſerue for naturall uſes; ſecondly, as they ſerue for civill uſes; and thirdly, for religious uſes; and then we ſhall ſee the excellency of theſe trees.

The trees ſerue for a naturall, civill, and religious uſe.

Firſt, in their naturall uſe; conſider the wood of the Oliue

Oliue how farre it excelleth the wood of the Fig-tree, or the Vine-tree; The Cherubims were made of the Oliue tree, 1 *King.6.* 23. which was a wood both of indurance fit to be carved or cut, better than the Algum or Almug trees which *Hiram* sent to *Salomon*, 1 *King.* 10. 11. and it was better than the Cedar of *Lebanon*; the wood of the Fig-tree was but a base sort of wood, but the Vine-tree is the basest of of all, *Ezek.* 15. 2. 3. *will a man take a pinne of it to hinge any vessell*, it serveth for no vse if it be not fruitfull; it is like the salt, *if it loose the savour, it is good for nothing*, *Mat.* 5. 13.

The wood of the Oliue tree excelleth the rest.

Secondly, consider the fruit of these trees; the Vine is *uvifera*, the Oliue is *baccifera*, and the Figge-tree is *pomifera*, and they serue for most excellent uses in nature; the Wine serveth to cheare the heart of man, *Psal.* 104. 15. and *Pro.* 31. 16. *giue Wine to him that is of a sad heart*, so *the Oyle maketh the face to shine*, *Psal.* 104. 15. and it is good for the anointing of the body. A *Romane* being asked how it came to passe that he lived so long? he said *intus melle, & foris oleo*: it is fit for the anointing of the body: therefore those who wrestled of old were called *Aliptæ*.

Their use in naturall things.

Secondly, they haue good use in curing of wounds, the *Samaritane* powred Wine and Oyle in the mans wounds, *Luk.* 10. 34. and the Figge is good to mature a boyle; the Lord commanded to lay a lump of Figges to *Hezekias* boyle, *Esay.* 36.

ἀλείπλης qui ungebat, ἀλειφόμενος qui unctus fuit, ab ἀλείφω ungo.

For civill uses, the Oyle excelleth the Wine and the Figge, *for by me they honour man*, Iudg. 9. 9. There is *Unguentum militare*, wherewith their Kings were anointed to goe out as their Captaines before them to the Battell; so *David* was anointed amongst the midst of his brethren to be their Captaine and King, 1 *Sam.* 16. 13. Secondly, there was *Unguentum convivale*, Eccles. 9. 8. *Let not Oyle be wanting to thy head, and let thy clothes*

unguentum { militare. convivale funebre.

be white. And thirdly, was *Vnguentum funebre,* as that box of Oyntment which was powred vpon Christs head, *Math.26.12.*

The spirituall use of these trees.

Now let us consider them in their spirituall uses, as they served for the worship of God; vnder the old Testaments the Wine and the Oyle were used in their Sacrifices, the Oyle in their Meat-offering and the Wine in their Drinke-offering; so in anoynting their High Priests; but the Figge had no use in their Ceremoniall worship; but in his worship under the Gospel the Wine goeth before the Figge or the Oliue, for it is the signe of our Lords bloud in the Sacrament.

These trees fitly represent a good King.

The Oliue, the Vine, and the Figge tree, fitly represent a good King; the Oliue for his fatnesse to cure and heale their wounds, *Esa.3.7. Non ero Hkobhes, I will not be a healer.* The *Seventie* translateth it, ἰατρὸς *ligator vulnerum*; it is the part of a good Prince to powre Oyle in the wounds of his wounded Subjects. Secondly, the Figge tree for his sweetnesse representeth a good King. 1 *King.* 12.7. *If thou wilt be a servant unto this people, and serue them this day, then they will serue thee for ever.* So *David* spake mildly and sweetly to the people, 1 *Chron.* 28.2. *Heare me my brethren and my people.* Thirdly, the Vine-tree representeth a good King; the Wine gladdeth the heart, so *the light of the Kings countenance is life, and his favour is a cloud of the latter raine,* Prov.16.15.

חֹבֵשׁ *Ligator vulnerum.*

Three refused the Government, *Debora, Gideon,* and *Iephthe.*

The many evils which the Bramble brought with it.

When these trees which were excellent for their fruit had refused the Government, then they made choise of the Bramble for their King; the Bramble represented a bad King. First, the Bramble bringeth forth no fruit; Secondly, the Bramble hath no shadow to shadow the rest; thirdly, *Rhamnus* the Bramble is full of prickles, whatsoever it toucheth it holdeth fast, and it maketh bloud to follow; it was with this sort of thorne wherewith Christ was crowned; the *Italians* call it *Spina sancta:*

ëta: Fourthly, the fire came from the Bramble and did not onely burne the ſhrubs of the field, but alſo the Cedars which were tall, which might haue ſeemed to be exempted from this tyrannie.

The *Perſians* ſaid of *Cyrus* their King, that he was their Father, and *Darius* their King was κάπηλος, a Vintner who ſold them, but *Cambyſes* their King was δεσπότης their Lord who hardly ruled over them.

παλὴρ.
κάπηλος.
δεσπότης.

Concluſion.

The concluſion of this is, a good King is much to be honoured for the great good he doth to his Subjects: Firſt, he is the head of the people, and as all the members of the body will hazard themſelues for the ſafetie of the head, ſo ſhould the ſubjects for the ſafety of their Prince. Secondly, he is the Shepheard, and the Subjects are his flocke, but *who feedeth a flocke and eateth not of the milke,* 1 Cor. 9.7. Thirdly, he is the husband and his Subjects are his wife, and therefore ſhe is called a widow when ſhe wanteth her King, *Lament* 1.1. What great lamentation doth a widow make when ſhe wants her loving huſband *Ioſias*, then *ſhe poured her liver out vpon the ground, her eyes failed with teares, and her bowels were troubled, Lament.*2. 11. Laſt, the Prince is the ſoule and the Subjects are the bodie, and the body ſhould doe all things for the good of the ſoule; *he is the breath of our noſtrils, Lament.* 4.12. We ſee how many obligations the Subjects owe to their King.

Relations betwixt the King & his Subiects

CHAPTER III.

Why was God angry with them for chooſing of a King.

1 SAM. 8. 7. *And the Lord ſaid unto* Samuel *hearken unto the voice of the people in all that they ſay unto thee, for they haue not reiected thee, but they haue reiected me that I ſhould not reigne over them.*

God was not angry ſimply with the *Iewes* for chooſing of a King, but becauſe they prevented the time.

KIngly Government being the beſt Government, why was the LORD then angry with the *Iewes* for chooſing of a King?

He was not angry with them ſimply for deſiring and chooſing a King, but for the manner of their choiſe; for God was minded to haue given them a King, but they would not ſtay the Lords leaſure, but anticipated the time; therefore the *Iewes* ſay of them, *comederunt immaturam uvam*, the grape was not ripe enough as yet; wee may ſee that God was minded to haue given them a King, *Deut.* 17. becauſe he telleth them what ſort of King they ſhould chooſe, and what he ſhould doe; and they ſay, that he gaue them three things in commandement when they entered into *Canaan*; firſt, to chooſe a King; ſecondly, to roote out the *Canaanites*; and thirdly, to build a Temple for his worſhip: God was angry with them that they ſought a King ſo long as good *Samuel* ruled over them; he was angry with them becauſe they would haue a King to reigne over them after the manner of the Nations, *Deut.* 17. 14. *I will ſet a King over me like all the Nations round about me, but thou ſhalt ſet them over thee whom the Lord thy God will chooſe*: If they had ſaid to *Samuel*, giue one to reigne o-

Three things given in commandement to the *Iewes* when they entered into *Canaan*.

ver

ver us after thy death, becauſe thy children are corrupt, 1 *Sam.* 8. 3. or giue us one who may governe us in equitie; this had beene no offence to God: but ſimply to deſire a King like the Kings of the Nations, this was their ſinne, and herein they rejected not *Samuel*, but God himſelfe, 1 *Sam.* 8. 7.

Queſt. How was God rejected when they choſe a King, ſeeing Kings reigne by him, *Prov.* 8. and the Kings throne is Gods throne, 1 *Chro.* 29. 23. & 1 *King.* 2. 15.

Anſw. The Lord did reigne over them in both theſe ſorts of Government, but when the Iudges commanded and ruled them, they had not ſuch an abſolute Government as when the Kings reigned over them; the Iudges might make no Lawes, nor take tribute of the people as the Kings might doe; therefore the Lords immediate Government did more appeare when the Iudges ruled them, *Iudg.* 8. 23. *I will not rule over you, neither ſhall my ſonne rule over you, the Lord ſhall rule over you.* And when they rejected *Samuel* here they ſaid in effect, as the *Iewes* ſaid when they diſclaimed Chriſt, *We will haue no King to reigne over us but Cæſar*, Ioh. 19. 15. When the Iudges ruled over them then Gods power did more appeare helping them by weake meanes; but when the Kings reigned over them, then Gods wiſedome and his goodneſſe did more appeare in ſetling a government amongſt them, and making their Kings types of Chriſt. And as in Gods miracles his power did more appeare, but in his ordinary courſe working by nature his wiſedome and goodneſſe appeared more; ſo in theſe two formes of Government, his power did appeare more when the Iudges ruled over them; but in ſetling the Kingly government amongſt them, his goodneſſe and his wiſedome did more appeare.

The Iudges had not ſuch abſolute government over the people as the Kings had.

Gods power did more appeare when the Iudges ruled, but his goodneſſe and mercie appeared more when the Kings ruled.

Concluſion. The concluſion of this is, happie is that Kingdome when the King reigneth *a me, per me, & propter me: a me*

when he is sent by the Lord; *per me*, when he is sustained and upholden by the Lord; and *propter me*, when he serues to glorifie God in his Kingdome.

CHAPTER IIII.

What *Samuel* meaneth by *Mishpat Hammelech.*

משפט המלך

1 SAM. 8. 11. *And he said this will be the manner of the King that shall raigne over you, &c.*

משפט מלך
Lex Regis.

KIMCHI saith whatsoever is set downe in this Text, it is lawfull for the King to doe it, and therefore he interpreteth *Mishpat Melech* 1 *Sam.* 8. 8. *This shall be the Law of the King*, or *this is the thing which the King may doe by the Law*; the Chaldie Paraphrast paraphraseth it *Nimusa*, a Law.

נימוסא *Lex, chaldaicè.*

Rambam filius Maymone.

Maymone expoundeth the words in this wise, he shall take your Beasts at the Kings price, and your Oliues and your Vines for to maintaine his servants in the Warres; and he saith *in necessitate omnia pertinent ad jus regis, sed extra necessitatem non pertinent*: But this is not the meaning of the place.

Samuel describeth a tyrant, and not what a King may lawfully doe.

The Lord is describing here to them, that King which he is to giue to them in his wrath, and not what a lawfull King may doe; and *Mishpat* here signifieth not a Law, but the manner and custome of him who should doe such things, as 1 *Sam.* 2. 13. *And the Priests* [Mishpat] *custome was with the people to take the flesh of the sacrifice that did not belong to him.* Here it cannot be translated, it was *the Priests Law*, for it had beene sacrilegious theft in the Priest to haue taken any part of the sacrifice, but that which was due to him. So this should be the

[*Mishpat*]

[*Mishpat*] *or custome of this King* whom God sent in his wrath, that he should take any thing which he pleased from them, although it had not beene for necessary uses; but 1 *Sam.* 10. 25. the word *Mishpat* is taken in another sense, then *Samuel told the people* [*Mishpat Hammelocha*] *the law of the Kingdome, and laid it up before the Arke.* Here *Mishpat* is taken in another sense, how the King should rule the Countrey, and this Booke *Samuel* laid up before the Arke; but this *Mishpat* was not laid up before the Arke, but was set downe as a punishment for that people.

משפט המלכה
Lex Regni.

Now that this King which *Samuel* describeth unto them (whom God sent in his wrath) might not doe these things to his Subjects by lawfull authoritie, the reasons are these.

Reasons prooving that he was not a lawfull King, who is described here.

First, God gaue them this *King in his anger, and tooke him away in his wrath,* Hos. 13. 11. Which cannot be said of any King in whom there is but the least sparkle of goodnesse.

Reason 1.

Secondly, He will take your [*Cerem*] not onely your Vines, but also your Vineyards, as *Ahab* tooke *Naboths* Vineyard; whereas *David* bought from *Araunna* the Iebusite the ground to build the Temple on.

Reason 2.
כרם

Thirdly, He will take their tithes; either he will take these tithes from the Priests, and that had beene sacriledge; or else he will tithe the people ouer againe, and that had beene too hard a burden for them.

Reason 3.

Fourthly, He will make your young men slaues, and your young women drudges; but the good Kings of *Israel* never did so, they set not the *Israelites* to any servile worke, 2 *Chron.* 2. 17. And *Salomon set the Israelites to be overseers over the worke of the Temple, but he set Strangers to doe the servile workes.*

Reason 4.
The Kings of *Israel* made no free men slaues.

When the Holy Ghost describeth a good King, he calleth him *Nadibh:* and εὐεργέτης in the New Testament, *Bountifull Lord,* Luk. 22. In

εὐεργέτης.

Queſt. In what Kings were theſe puniſhments accompliſhed?

Anſw. The *Iewes* hold that they were not all accompliſhed in one King, ſome of them were accompliſhed in *Reboboam*, 1 King. 12. 16. ſome of them in *Ahab*, 1 King 21. and ſome in *Omri*, Micah 6. 16.

Concluſion. The Concluſion of this is, a good King ſeeketh not theirs but them, therefore good ſubjects ſhould anſwer as an Echo, *We and ours are thine*; and the good King or *Nadibb* will anſwere, *I and mine ſhall be ever for you my people.* When the Maſter ſendeth his ſervant away with his reward, and the ſervant doth his dutie faithfully, then it is called *συμφονία*, *Mat.* 20. 2.

נדיב *Princeps, à munificentia et liberalitate ſic dictus.*

CHAPTER V.

A Difference betwixt the Election of *Saul*, and the Election of *David*.

1 SAM. 13. 14. *The Lord hath ſought him a man after his owne heart.*

FIrſt *Saul* was choſen but out of the tribe of *Benjamin*, but *David* out of the tribe of *Iuda*; and the Kingdome was intailed to him and his poſteritie, but not to the poſteritie of *Saul*. In Chriſts genealogie none is called a King but *David* onely.

Saul was choſen by lot, *David* immediately.

Secondly, *Saul* was choſen by lot, but *David* more immediately by God; and even as *Matthias* when he was choſen by lot, his calling was not ſo ſolemne as *Pauls* was: ſo neither was the calling of *Saul* ſo ſolemne as was the calling of *David*, *Non tam miſit Deus Saulum quàm permiſit populo.*

Thirdly, when he ſpeaketh of *David*, he ſaith 1 *Sam.* 13.

13. 14. *Quæsivi, Bikkesh est diligenter inquirere, Cant. 3. Exod. 4. 19. 2 Sam. 22. 33.* And he was as glad in finding of him, as the Widow was when shee found her groat, who called in her neighbours to rejoyce with her when she had found it, *Luk. 16. 9.*

בקש *diligenter inquirere.*

Fourthly, *Quæsivi mihi, est dativus Commodi, Zach. 9. 9. Behold thy King commeth unto thee*; that is, for thy profit and benefit. So *David* was the King that would serue for the Lords glory.

Mihi est dativus commodi, id est, in commodum meum.

Fiftly, he chose *David* according to his owne heart, this was *verbum amoris*; and there was great similitude betwixt *Davids* heart, and Gods owne heart. The *Iewes* obserue concerning *David*, that when he had sinned in numbring of the people, God said to the Prophet, *Goe tell David, 2 Sam. 24. 12. 1 Chron. 21. 10.* Giving him no other title but *David*; as *Kimchi* marketh upon that place; but when he had a purpose to build a house for the Lord, then he said *Goe tell my seruant David, 2 Sam. 7. 5. 1 Chron. 17. 4.* Shewing what account he maketh of such, and how acceptable men are to him, when they seeke his glory, and the good of his Church. So when the people had committed Idolatry, the Lord calleth them *Moses* people, *Goe get thee downe, for thy people which thou broughtst out of* Ægypt, *haue corrupted themselues, Exod. 32. 7.* He calleth them not my people, because they were blotted with such a blot as was not to be found in his children, *Deut. 32. 5.* Now because *David* was a King fit for Gods worship, see how friendly he speakes of him, *I haue sought to me a man*; that is, an excellent man.

How the Lord calleth *David* his seruant.

Why God called the Israelites *Moses* people.

Sixtly, *according to my heart*; I made not choise of him for his comely stature, as the people made choise of *Saul*, but I chose him because he was a man according to mine owne heart.

God chose not *David* for his stature.

The Conclusion of this is, *1 Sam. 16. 7. a man judgeth*

Conclusion.

Carnes habere oculos quid.

according to his eyes, but the Lord looketh to the heart; the Lord hath not eyes of flesh, Iob 10. 4. That is, he looketh not to outward qualities as men doe; but his eyes peirce into the heart; and he made choise of *David*, because he saw his heart was upright. The heart of the Prince is the object of the eye of God.

CHAPTER VI.

Of the anoynting of their Kings, and whether the Kings and Priests were anoynted with the same Oyle or not.

PSAL. 89. 27. *I haue found* David *my servant, with my holy Oyle haue I anointed him.*

How the anointing of the Kings and Priests pertaineth to the Iudiciall Law.

ALthough the anointing of the Kings and Priests was a thing ceremoniall under the Law, yet thus farre it falleth under the Iudiciall Law: first, what Kings and their sonnes succeeding them were anointed; secondly, whether the Priests and the Kings were anointed with the same Oyle or not.

There were three sorts of persons anointed under the Law, Kings, Priests, and Prophets.

All the Priests at the first were anointed.

All the Priests were anointed at the first, both the high Priests and the inferior Priests, *Levit.* 8. but afterwards onely the high Priest was anointed and his sonnes after him, *Levit.* 6. 21. & 21. 10. & 16. 32. therefore he was called the anointed of the Lord.

How the Priest was anointed.

The Priest when he was anointed, first, he was anointed with Oyle, secondly, sprinkled with bloud, and thirdly, with bloud and oyle, *Levit.* 8. The first was upon his head, the second upon his flesh, and the third upon his garments.

So

So the King was anointed, but the Kings ſonne was not anointed, if his father was anointed before him; one anointing ſerved for both, becauſe the Kingdome is the Kings inheritance for ever, *Deut.* 17. 20. But if there had beene a ſedition, they did anoint him, to pacifie the people, and ſettle the ſedition, and to make knowne who was the right King; as *Salomon* was anointed, becauſe of the ſedition of *Adonijah*, 1 *King.* 1. and *Ioaſh* becauſe of *Athalia*, 2 *King.* 11. and *Ioahaz* becauſe of his brother *Iehojakim*, 2 *King.* 23. 30.

What Kings were anointed.

Maymon in his Treatiſe of the Implements of the Sanctuary, *cap.* 1. *ſect.* 4.

Whether were the Kings and Prieſts anointed with the ſame Oyle or not?

Queſt.

There were foure Kings anointed at the firſt with common Oyle, called the Oyle of *Balſom*; but not with holy Oyle. Firſt, *Saul* was anointed with this common Oyle when *Samuel* firſt anointed him, this was done in *Rama*, where neither the Sanctuary nor holy Oyle were; ſecondly, he who was anointed with this common oyle was *David* by *Samuel* at *Bethlehem*; thirdly, *Haſael* and *Iehu* by one of the children of the Prophets, 2 *King.* 9. 1. And the *Iewes* ſay, that thoſe who were anointed by the Prophets, were anointed with common Oyle; but thoſe who were anointed by the high Prieſt were anointed with holy Oyle.

Anſw.

Foure Kings anointed both with cõmon oyle, and with the holy oyle.

But *Saul* when he was made King over *Iſrael* at *Mizpeh*, was anointed with the holy oyle by the high Prieſt, and *David* was anointed with the holy Oyle at *Hebron* and at *Ieruſalem*; when they were anointed before by the Prophets, it was but a preparation to this holy Oyle.

The Church of *Rome* holdeth that the King and the Prieſt were not anointed with the ſame Oyle, that they may advance the Pope aboue Princes: their reaſon is this;

Becanus de jure regio.

Obiect.

None that had the holy Oyle upon his head might

lament for the dead. *Levit.* 21. 10. But the King might lament for the dead; therefore he was not anointed with the same Oyle wherewith the high Priest was anointed: they proue that the King might lament for the dead, as *David* did for *Absolom*, 2 *Sam.* 18. 33. so for *Abner*, 2 *Sam.* 3. 21.

Answ. Although the King and the Priest were both anointed with the same oyle, yet the Priest is forbidden especially to lament for the dead, because he was a more vive type of Christ than the King was; and concerning *Davids* mourning after the Beere; *R. Iudah* answereth, that *David* did this to purge himselfe, that he was not guiltie of the bloud of *Abner*: and the Text saith, *that the people and all Israel understood that day, that it was not of the King to slay Abner the sonne of Ner*, 2 *Sam.* 3. 27. The ceremony gaue place here to the necessitie, he mourned that he might take the suspition out of the hearts of the people: and for his mourning for *Absolom*, his passion miscarried him.

Why the high Priest might not mourne for the dead,

Why *David* mourned for *Absolon* and *Abner*.

Now the reasons proving that they were both anointed with the same sort of Oyle are these.

Reason 1. Firſt, the Oyle wherewith the Kings were anointed, is called the holy Oyle: *with mine holy Oyle haue I anointed him*, Psal. 89. 27.

Reason 2. Secondly, these are the two *Olive branches that stood before the Lord, Zach.* 4. 11. The Chaldie Paraphrast paraphraseth it thus; those are *Zerubbabel* and *Ioshua*, the Prince of the people, and the high Priest; because they were both anointed with the same sort of Oyle.

Obiect. But there was none of this sort of Oyle in the second Temple, therefore the high Priest in the second Temple was not called *Vnctus Iehovæ*, but *vir multarum vestium*; he was distinguished then from the rest of the Priests by the severall Ornaments which he wore, but not by his anointing.

Although

Although there was no materiall oyle in the second Temple, wherewith they anointed the King and Priest, yet the spirituall anointing was figured here, by the comparison taken from the anointing in the Temple. So *Nehem.* 7. 65. there was neither *Vrim* nor *Thummim* in the second Temple, yet by the forme in the first Temple he expresseth what Priests shall be in the second Temple.

Answ.

Thirdly, the King was in dignitie aboue the high Priest, but onely when the Priest asked counsell at the Lord for him, the high Priest stood when the King sate in the house of the Lord, 2 *Sam.* 7. 18. Is it probable then that he was anointed with an inferiour sort of oyle to that wherewith the Priest was anointed?

Reason 3.

A comparison betwixt *Davids* anointing and Christ, *David* was thrice anointed; first, in *Bethlehem* secretly by *Samuel*; secondly, at *Hebron*; and thirdly, at *Ierusalem*: so Iesus Christ was anointed in the wombe of the Virgin; secondly, this anointing manifested it selfe more when he taught at *Nazaret*, *Luk.* 4. 13. 14. see *Act.* 7. 37. 38. And this anointing was fully manifested in his resurrection, *Psal.* 45.

David thrice anointed, so was Christ.

David was anointed a King, but he was not an anointed Prophet to attend upon that calling onely, as *Esay* and *Ieremiah*; but Christ was anointed both King and Prophet: *Melchizedeck* was a King and a Priest, but he was not a King, Priest, and Propher, as Christ was. *Samuel* was a Priest and a Propher; but he was not a King, Priest, and Prophet, as Christ was. There was never any anointed King, Priest, & Propher, but Christ onely, and we are made in him *regale sacerdotium*, 1 *Pet.* 1. 9. *a royall Priesthood.*

None anointed King, Priest, and Prophet, but Iesus Christ.

It may be asked seeing all the children of God are called *Meschim*, or Christs, whether is this Christs proper name, or is it an appellatiue name?

Quest.

Answ. It is but his appellatiue name, and Iesus is his proper name, but yet by way of excellencie, it is appropriate to Christ; all Christians are *Mesichim*, but Christ is *Hamesshiah*, that anointed of the Lord, *Luk.* 2. 26. He is not so much called the anointed *in concreto*, as the oyle *in abstracto*, *Esay* 10. *I will take away the yoke for the Oyles sake*, that is, for the anointeds sake Iesus Christ.

Christ called the oyle.

Conclusion. The Pope claimeth to be aboue Kings in his anointing, in state, and worldly dignitie; therefore this sheweth him to be that man of sinne, who *exalteth himselfe aboue all that are called gods*, 2*Thess.* 2. 4. that is, aboue all Princes and Kings.

CHAPTER VII.

How the Kings of *Iudah* and *Israel*, brake this Commandement in multiplying riches.

DEVT. 17. 17. *Neither shall he greatly multiply to himselfe silver and gold, &c.*

How the Kings of *Iuda* and *Israel* might multiplie riches.

IT is lawfull for Kings to multiplie riches by lawfull meanes; first, of their owne proper inheritance, 1 *Chron.* 29. 3. this the Hebrewes call *Segulla*, *I haue of my owne proper good.* Secondly, the King may multiply his riches by husbandry, as *Vzzia* did, 2 *Chron.* 26 10. So by tributes and gifts given unto him by other Nations, 2 *Chron.* 17. 5. in token of their homage and subjection. So with things purchased by lawfull warre from captiues, 2 *Sam.* 8. 10. and 1 *Chro.* 18. 22. 2 *Chro.* 15. 7. So for the safetie of his Country, and for the good of his Subjects, he may require tributes and taxations from the people, and more than ordinary Subsidies, which

which all turnes to their good : for as the vapours which are drawne up to the Clouds, are not reserved there, but are sent downe to the earth againe to water it, and to make it fruitfull; so the Subsidies which the King exacteth from the people this wayes, come backe againe to their use, to keepe and to defend them.

How *David* came by his riches.

David had great riches, and he got his riches three wayes: first by his tributes; secondly, by the spoyle of his enemies; for he fought twentie battels, and got all the spoyle from the enemies; and thirdly, he had *argentum capitationis*, the pole-money of all the people; and all this he laid up for the building of the Temple of the Lord; therefore he saith 1 *Chro.*22. 14. *Now behold* [*Begnaneÿ*] *in my povertie or affliction, I haue prepared for the house of the Lord an hundreth thousand talents of gold, &c.* Why calleth he it, his povertie? becaus he had nothing but that which he had from the Lord, 1 *Chron.* 29. 16. And therefore he would returne it backe againe for the building of a house to him: here *David* multiplied silver, but not contrary to the law. So *Salomon* exceeded all the Princes of the earth in riches, his Dominion was from the river of *Egypt* to *Euphrates*; and from *Libanus* Northward, to the Mediterran Sea, all those were tributaries to him; the Queene of *Sheba* brought out of *Arabia Felix* much spices to him, 1 *King.* 10. And he had three Navies that came home every third yeere with gold and pretious stones; and the whole twelue tribes payd tribute to him: he did not here contrary to the law, that the King should not multiplie riches, but that blessing was then fulfilled in him which was made to *Abraham*, that his seede should possesse, from the river of *Egypt* to *Euphrates*.

בעניי *in afflictione mea.*

Salomon how he came by his riches.

The Law saith, *Dent.* 17. 17. *Non multiplicabit sibi valde* [*lo jarbe lo meod,*] in 2 *Chron.*32.27. it is said of *Hezekias* that he had *exceeding much riches:* [*Harbe meod,*] the

לא ירבה לו מאד

the very ſame words which are in the interdiction, did *Hezekias* gather his riches contrary to the law here? Not; the meaning of the law then is this, that a King ſhould not multiplie gold and ſilver, to put his confidence in them, or for unneceſſary uſes; and it ſeemeth that *Salomon* brake not this law untill the Temple was built, the Citie enlarged, and the warres ended; then for him in his old age to lay ſuch heavie tributes and taxations upon the people, was to multiplie riches unto a wrong end: when *Salomon* gaue gold and ſilver at *Ieruſalem* as plenteous as ſtones, 2 *Chro.* 1. 15. This was lawfull to giue to his Subjects, but *Eccleſ.* 2. 8. he ſayes, *I gathered me alſo ſilver and gold*, when he gathered it onely to ſatisfie his coverous deſire, and not for neceſſary uſes, that was the tranſgreſſion of the Law.

The next part of the interdiction was this, that he ſhould not multiplie horſes to himſelfe.

The end of this interdiction was firſt, to take away all commerce and dealing with the *Egyptians*; for having commerce with the *Egyptians*, & bringing horſes from thence, they were in danger to be infected with Idolatry. Secondly, he forbad them to multiply horſes, leaſt they ſhould truſt in them, *Pſal.* 20. 7. *Some truſt in Chariots, and ſome in Horſes, but we will remember the name of the Lord our God.* He forbad to multiply horſes to truſt in them, therefore the Lord commandeth *Ioſhua* 11. 6. *Thou ſhalt hough their horſes*, [*Tegnakker Suſehen*] *ſubnervabis equos*, thou ſhalt not kill them, but cut the maſter-ſinew, and make them unfit for any ſervice and warre hereafter, that they might doe no ſervice againſt the people of God afterwards: they might take Camels and Aſſes in the Battell, *Numb.* 31. 11. and ſuch beaſts as were not fit for the warres, and if at any time they reſerved any of the Horſes, it was but a ſmall number: ſo we ſee 2 *Sam.* 8. 4. that *David* of a thouſand Chariots

Why God forbad them to multiplie.

תעקר סוסהן
Subnervabis equos.

Ioſhua why commanded to hough the horſes.

ots and seaven hundreth horsemen which he tooke in the warres, *reserved onely horses for an hundreth Chariots*; but he houghed all the rest of the Chariot horses, he left them so, that they might serue for other uses, but not for the warres, and he reserved here but the tenth part of them; *Salomon* at the first was commended for the multitude of his horses, because he kept them for the defence of the Countrey; but the Law forbiddeth to keepe them for unnecessary uses, for ostentation, or for trusting in them, and so *Salomon* fell afterwards to multiplie horses and gold exceedingly, but not for necessary uses; and see how *Esay* is a Commentary to this law, *cap.*2.7.8. and sheweth us the end of this interdiction, when he saith, *the land is full of silver and gold, neither is there any end of their treasures; their land is also full of their horses, neither is there any end of their Chariots; their land is also full of Idols.* Here we see why the Lord forbiddeth them to multiplie horses, because these drew them to make a league with Idolaters, and made them worship Idols.

When horses and silver may be multiplied.

Multiplying of horses and gold, draw them to Idolatrie.

Thirdly, the King is forbidden to multiplie Wiues, *Pro.*31.3. *Giue not thy strength to women, nor thy wayes to that which destroyeth Kings*; the Heathen Kings gaue themselues much to haue many wiues: *Assheurus* commanded, that through all his Provinces which were an hundreth twentie and seaven, that the most beautifull Virgins should be brought to him, *Esth.*2.3. And *Darius* had as many wiues as there are dayes in the yeere; but *Salomon* exceeded them all in the number of his wiues.

The heathens multiply Wiues.

*Iustini. lib.*12.

The number of *Salomons* Wiues and Concubines are reckoned diversly, 1*King.*11.3. it is said that he *had seuẽ hundreth wiues Princesses, and three hundreth Concubines:* but *Cant.*6.8. there *are sixtie Queenes and eightie Concubines, and Virgines without number*: where he alludeth

The reconciliation of these two places *King* 11.3. and *Cant.* 6.8. concerning *Salomons* Wiues.

to the number of *Salomons* wiues: *Genebrard* goeth about to reconcile the places this wayes, that *Salomon* at the first had but sixtie Queenes, and eightie Concubines; but afterward their number came to seven hundreth wiues, and three hundreth Concubines; but this reconciliation cannot stand; for then it should follow that *Salomon* wrote the *Canticles* before he repented; but the true reconciliation is this, although he had seven hundreth Queenes, yet he had sixtie of them who were most in favour with him, and honoured by the people, and these are set downe, *Cant. 6.* 8. and they were brought forth that day that *Salomon* maried *Pharaohs* daughter, and when *they saw her, they praised her beautie and dignitie*, and they said, *who is shee that looketh out at the windows as the morning*; the whole number of his Wiues and Concubines seemeth to haue beene a thousand, *Eccles.* 2. 28. *Of men I haue found one of a thousand, but I haue not found a woman amongst these thousands.*

Sixtie Queenes which were in favour with him.

This Law that the King should not multiplie wiues, the *Iewes* restrained it to eighteene wiues; they say that *David* the King had sixteene wiues, 2 *Sam.* 15. 16. *the King left ten women which were Concubines to keepe the house*; these Concubines were his wiues, and besides it is said, 1 *Chro.* 3. 6. that he had six wiues moe, in all he had sixteene. So *Rehoboam* had eighteene wiues, 2 *Chro.* 11. 21. And they adde farther, that *David* had six wiues before *Nathan* came to him, 2 *Sam.* 3. 13. then the Lord said unto him, 2 *Sam.* 12. 8. *if that had beene too little for thee, I would haue overmore given thee such & such things*; the word is twice repeated here [*Cahenna ve cahenna*] *quot illæ quot illæ*, twelue moe make in all these eightteene wiues which *David* might haue had; and the *Targum* paraphraseth that place, *Deut.* 17. 17. *Ne multiplicet uxores ultra octodecem, ne depravent cor ejus*; and *Salomon Iarchi* upon *Deut.* 17. he shall not multiplie wiues aboue

The *Iewes* restraint of multiplying wiues.

כהנה וכהנה
ד"ת ד"ת

aboue eighteene, becauſe we finde that *David* the King had but eighteene wiues. Yee ſee upon what a ſandie ground they build this: they ſay that *David* and *Reheboam* brake not this commandement, becauſe they contained themſelues within the number of eighteene; but *Salomon* who exceeded the number, he brake the commandement.

Multiplying of wiues was altogether againſt the Law.

To multiplie wiues was altogether againſt the law; for *they two ſhall be one fleſh*, bindeth him as well that ſitteth upon the throne, as him that draweth the water and heweth the wood: but this to multiply horſes and gold, is but *ſecundum quid* againſt the Law; that is, it is not ſimply forbidden, but onely for unneceſſary uſes, and to put their truſt in them; but to enable them for the defence of their Countrey, and benefit of the Eſtate; that is not forbidden.

Multiplying of horſes not altogether againſt the Law.

CHAPTER VIII.

A compariſon betwixt *Salomons* Kingdome and Chriſts.

PSAL. 89. 2. *His throne ſhall be eſtabliſhed as the Moone, and ſhall endure as the Sunne before me.*

DAVID prayed for his ſonne *Salomon*, that the *Lord would giue his Iudgements to the King*, and he compareth his Kingdome to the Moone; for as the Moone borroweth her light from the Sunne, ſo he beggeth of the Lord, that he would giue light to his ſonne *Salomon* to direct him: and as Aſtrologians obſerue, that when the Moone is joyned with a bad

Salomons Kingdome compared to the Moone.
Simile.

Planet, then her influence is bad; but when she is joyned with a good Planet, then her influence is good; so *Salomon* in his Government when he was joyned to Idolatry, and strange women, then there was a bad influence upon his Government; but when he tooke the direction from the Lord, then his Kingdome flourished. There is a stone in *Arabia* called *Selenites*, which groweth with the Moone, and decreaseth with it; when the Moone is in the wane, yee cannot see the stone in the perfect colour; but when the Moone is at the full, then the stone groweth againe to the full: so *Salomons* Kingdome, as long as he got light from the Lord it waxed; but when he turned once from the Lord, it decayed daily. Last, it was like the Moone, the Moone in twentie eight dayes finisheth her course, fourteene dayes to the full, and fourteene to the wane; so from *Abraham* to *Salomon* fourteene generations, then the Moone was at the full; then from the end of *Salomons* dayes untill *Zedekiah* were fourteene generations; and then his Kingdome decayed and waned.

Plinius de Gemmis. Simile.

Salomons kingdome like the Moone in waxing and waning.

Salomon the King when he judged *Israel* he sat in a throne, 1 *King*. 10. 18. *and the King made a great throne of Ivorie, and overlaid it with the best gold*; the throne had six steps, and the top of the throne was round behinde, and it stood in the porch of Iudgement where he judged the people, 1 *King*. 7. 7. and there were stayes in each side in the place of the seat, and two Lyons stood behinde the stayes, and twelue Lyons stood there, sixe on the one side and sixe upon the other upon the sixe steppes, *and there was not the like made in any Kingdome*, 2 *Chron*. 9. 17. This throne of *Salomon* was called *Solium Domini*, because he judged the Lords judgement there; and it differed from that pillar which stood in the Temple, for that was a pulpit in which they read the Law, 2 *Chro*. 6. 13. and it was called [*Cijor*] but this throne

The difference betwixt *Salomons* throne of *Ivorie* and the brazen scaffold.

כיור *Suggestus.*

throne was called *Ciſſe*, and it ſtood in *Domo Libani*, next adjacent to the Queenes Palace; it was made of Ivory, which was in great requeſt amongſt the *Iewes*; and *Salomon* alludeth to it, *Cant.* 4. 6. *thy necke is like a Tower of Ivorie*.

כסא *throne.*

Alluſion.

There were ſixe Lyons upon the one ſide as he went up to his throne, and ſixe upon the other, a Lyon at every ſteppe; theſe Lyons on every ſide ſignified that all the twelue tribes were ſubject to *Salomon*, and acknowledged him as their King; and the two Lyons which ſtood before the ſtayes ſignified, that the two tribes *Iuda* and *Benjamin* ſhould not depart from *Salomon*, but continue with him, and his poſteritie, to be ſtayes to uphold his Kingdome; which was ſignified by the garment of *Ahija* the *Shilonite*, rent in twelue peices, ten were given to *Ieroboam*, and two onely left to *Rehoboam Salomons* ſonne, 1 *King.* 11.

What the Lions ſignified on every ſide of the Throne.

And the *Iewes* write, that as he aſcended upon every ſteppe or degree to his throne, a cryer cryed to him thus; upon the firſt ſteppe he cryed, [*lo titeh Miſhpat*] *judicium ne inclinato*, wreſt not judgement; ſecondly, when he aſcended upon the ſecond ſteppe he cryed unto him, [*lo tikir panim*] *perſonam ne reſpicit*, accept no perſons in judgement; when he aſcended upon the third ſteppe, he cryed unto him, [*lo tikahh ſhohher*] *munus ne recipito*, take no bribes; when he aſcended upon the fourth ſteppe, he cryed [*lo tittang lech aſherah*] *non plantabis lucum*, thou ſhalt not plant a grove; when he aſcended upon the fift ſteppe he cryed unto him [*lo takim lech matzebah*] *noli erigere ſtatuam*, ſet not up a pillar; when he aſcended upon the ſixt ſteppe, he cryed unto him [*lo tizbahh ſhor*] *ne mactato bovem*, kill not an Oxe, that is, ſacrifice not to Idols: as he aſcended by degrees, ſo the admonitions did grow by degrees, from juſtice to haue a care of religion; and as the *Iewes* had *Pſalmos*

The admonitiõs which they gaue the King when he aſcended to his Throne. *In Zohoretana P. Shophat.*

1 לא תטה משפט

2 לא תכיר פנים

3 לא תקח שחד

4 לא תטע לך אשרה

5 לא תקים לך מצבה

6 לא תזבח שור

graduum, Psalmes of degrees which they sang when they ascended to the Temple; so these were *admonitiones graduum*, that he should not pervert justice, that he should absteine from Idolatrie, that he should not plant a groue, nor erect a pillar for Idolatrous worship, and that he should not sacrifice to Idols. The twelue Princes of *Israel* sat round about this throne; and Christ alludeth to this forme, *yee shall sit upon twelue thrones, judging the twelue tribes*, Luk. 22. 30.

Allusion.

Now let us compare *Salomon* with Christ;

A comparison betwixt *Salomon* and *Christ*.

1 Firſt, in their name, *Salomon* was *jejidia*, beloued of God, but Christ was the onely beloved sonne of his Father.

2 Secondly, in his anointing, *Salomon* was onely anointed, and all the rest of his brethren secluded from the Kingdome; but we are anointed by Christ, and receiue grace for grace from him, *Ioh.* 1. 16. and are made *coheires with him*, Rom. 8. 17. in his Kingdome; here is a greater than *Salomon*.

3 Thirdly, *Salomon* was crowned his Father being aliue, here was *Leo & catulus Leonis*, the Lyon and the Lyons whelp; so Christ *thought it not robbery to be equall with the Father*, and to reigne with him, *Phil.* 2. 6. here is a greater than *Salomon*.

4 Fourthly, *Salomon* was obedient to his Parents, so Christ, *Ioh.* 8. 49. *I honour my Father*, that is, my heauenly Father, *and he went home and was obedient to his Parents*, *Luk.* 2. 51. Here is a greater than *Salomon*.

5 Fiftly, by *Salomons* mariage, friendship was made up betwixt *Egypt* and *Israel*; but Christ marrying his Church, friendship is made up betwixt God and man; here is a greater than *Salomon*.

6 Sixtly, in the extent of his Kingdome, *Salomons* Kingdome reached but from the Mediterran Sea to *Euphrates*; but Christs Kingdome reacheth to the ends of the earth,

earth, *Psal.* 2. 8. *I will giue thee the ends of the earth for a possession*; here is a greater than *Salomon*.

7

Salomon exceeded all the Princes of the world in riches; but *in Christ are hid all the treasures of wisedome and knowledge, Col.* 2. 3. here is a greater than *Salomon*.

8

Christ and *Salomon* compared in pietie.

Let us compare *Salomons* pietie and Christs, *Salomon* built the Temple; but Christ was both the Temple, Priest, Sacrifice, and Altar; *Salomon* offered an hundreth thousand Bullockes; but Christ offered a greater Sacrifice, even himselfe upon the Crosse; here is a greater than *Salomon*.

9

The Kings of the earth were subject unto him, but Christ *Revel.* 17. 14. had written upon the hemme of his garment, *Rex regum, & Dominus dominantium*, the lowest thing which is in Christ, is aboue all the Princes of the earth; here is a greater than *Salomon*.

10

When *Salomon* went to the Temple, *he had foure and twentie thousand to guard him with their Targets out of Libanus, 1 Chro.* 27 1. and 2 *Chro.* 11. 12. and when he went to bed, he *had threescore valiant men about him of the valiant of Israel, Cant.* 3. 7. But Christ hath *ten thousand times ten thousand, and thousands of thousands of Angels attending him, Revel.* 5. 11. here is a greater than *Salomon*.

11

Christ and *Salomon* compared in wisedome.

Let us compare them in their wisedome, *Salomon* for his wisedome *had a large heart, like the sand of the sea, 1 King.* 4. 29. Obserue his wisedome in deciding the matter betwixt the two women, 1 *King.* 3. the thing was done in the night, there were no witnesses, no probable conjectures favouring the one more than the other, the allegations of the Mothers both alike, no difference betweene the childrens age; *Salomon* gathered that shee was the mother who had the bowels of compassion towards the infant; *Counsell in the heart of man is like deepe waters, but a man of understanding will draw it out.* Pro. 20.

5.

5. *Salomon* by his understanding drew out here who was the mother of the living childe, but he must haue some meanes whereby to know this; but Christ to whom darkenesse is as light, he seeth the secrets of the heart, and *all things are naked before him, Heb.* 4. 13. here is a greater than *Salomon.*

His Iustice in punishing *Ioab* and putting *Abiathar* from the Priesthood; but Christ shall put downe all his enemies, and purge his Church of hirelings, *Mat.* 21. 12. here is a greater than *Salomon.*

Lastly, all the earth shall be blessed in *Salomon.* When the *Iewes* blesse any man, they pray for him after this manner, *Beneficus sit tibi Deus ac liberalis, ut præstitit se erga servum suum Salomonem,* this was but fulfilled in type in *Salomon*; but the truth was fulfilled in Christ, *Esa.* 65. 16. *He who blesseth himselfe on the earth, shall blesse himselfe in the God of truth:* & he concludeth this *Psalme* for *Salomon, Amen, Amen, Psal.* 72. 19. *Salomon* was not he that could effectuate the prayers of the Church; but Christ is that *true and faithfull witnesse, who is yea and Amen, Revel.* 3. 14.

Quest. Arguments prooving *Salomons* repentance.

Salomon being such a vive type of Christ, whether might he haue beene thought to haue beene a reprobate or not?

Answ. He cannot be thought to be a reprobate; for first,

Reason 1. He was the Penman of the Holy Ghost, & they were holy men, *Luk.* 1. 70. *As he spake by his holy Prophets.*

Reason 2. The Lord heard *Salomons* prayer, and accepted of his sacrifices, 1 *King.* 3. 6. which he never did in any oblation of the wicked, *Esay* 1. 11. 12. 13. so *Ioh.* 9. 31. *We know that God heareth not sinners,* that is, Impenitent sinners. See *Pro.* 15. 8.

Reason 3. Thirdly, He is set downe as an example of Imitation, 2 *Chro.* 11. 17. *Rehoboam in the first three yeares of his Raigne followed the footsteps of David and Salomon;* hence it

it followeth, that *Salomon* being set downe as an example of Imitation for good, that he died a penitent and reconciled to God; and as the evill beginnings of *Manasseh*, discommended the evill end of *Ammon*; so the good beginnings of *Rehoboam*, commended the good end of *Salomon*.

Salomon set downe as an example of good.

When the Kings of *Iuda* and *Israel* are set downe for examples, these Rules are to be observed.

Rules to be observed concerning examples.

First, when the wicked father liueth in his sinnes, and dieth in his sinnes, and his sonne is said to walke in his wayes, and follow his example, then the bad sonne died miserably as his father died. 2 *King*. 15. 9. *Zachariah* is said *to haue done that which was evill in the sight of the Lord, as his fathers had done; he departed not from the sinnes of Ieroboam, the sonne of Nebat, who made Israel to sinne*.

Regula 1.

Secondly, when the wicked King repenteth him of his sinnes, and his bad sonne is said to follow his example, then it is to be understood, that he followed his example in his first yeares, and sinfull dayes. Example. 2 *King*. 21. 20. it is said of *Ammon, that he walked in all the wayes that his father Manasseh walked in, and served Idols which his father Manasseh served*; This is to be understood onely of *Manasses* first dayes, and not of his last dayes, when he repented him of his wickednesse.

Regula 2.

Thirdly, when a bad King repented him of his wickednesse, and his sonne is commended for following of his wayes; then it is to be understood, that he followed him in the end of his life, and not in the beginning; as 2 *Chron*. 11. 17. *Rehoboam in the first three yeares of his Reigne followed the footsteps of David and Salomon*.

Regula 3.

Fourthly, If the beginning of a King be good, and his end bad, then his sonne is never said to walke in his wayes, although he be a good man. Example, *Asa* be-

Regula 4.

gan well, yet becauſe he fell away, 2 *Chron.* 10. 10. therefore good *Iehoſaphat* is never ſaid to walke in his wayes. And the Lord giueth the reaſon of this, *Ezek.* 16. 24. *When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, his former righteouſneſſe ſhall be no more remembred.* And againe, *when the wicked turneth away from his wickedneſſe, and doth that which is lawfull and right, he ſhall liue.*

Salomon is cenſured by the Holy Ghoſt, not that he had utterly forſaken God, but that he went not fully after the Lord; or that his heart was not perfect as was the heart of *David* his father.

Concluſion. The Concluſion of this is; *Salomons* Kingdome flouriſhed ſo long as he followed the Lord; therefore Religion is a ſtrong pillar like *Iakin* or *Boaz* to uphold a Kingdome; otherwiſe it will ſtand but upon brickle feete of yron and clay, as *Nebuchadnezzars* Image did, *Dan.* 2. 33.

CHAPTER IX.

Whether *Rahab* was a betrayer of the Citie of *Iericho* or not?

IOSH 2. 1. *And the Spyes came into an Harlots houſe, named* Rahab, *and loaged there, &c.*

Things objected againſt Rahab for receiving the Spyes. IT may be ſaid againſt *Rahab*, firſt that ſhee was an Harlot, and therefore no marvell that ſhe was ſo readie to betray the Citie in which ſhe was borne, receiving the Spyes into her houſe.

Secondly, when the King ſent unto her, ſhe anſwered him not as a dutifull Subject ought to haue done, but hid

hid the Spyes in her houſe, and let them downe by a Cord through the window, and taught them how to eſcape, and when the Searchers came to ſeeke them, ſhe ſaid, *ſhe knew not what men they were, or whither they were gone*; whereas in the meane time, ſhe had brought them up to the roofe of the houſe, and hid them with the ſtalkes of Flaxe, which ſhe had laid upon the roofe in order, *Ioſh.* 2. 6.

But it may be ſaid in defence of *Rahab*, that the knowledge which ſhe had from the Lord exempted her from treaſon, as not being bound any more by the common Law, ſhe becomming now a member of the Church, and ſo had no more to doe with that Societie wherein ſhe lived before. *Obiect.*

Grace taketh not away the bonds of nature, neither doth the Law of God take away the Law of nature, but rather eſtabliſheth it, 1 *Pet.* 2. 5. *Feare God and obey the King*: a King and his Subjects are Infidels, ſome of his Subjects are converted to the faith, as it fell out in the Apoſtles dayes, that the Emperors remaining Infidels, yet ſundry of their Subjects were converted to the Chriſtian faith. Did their Chriſtianitie looſe the bond of obedience which they ought to their Emperour? God forbid; but confirmed it rather, therefore the Apoſtle willeth *to make all ſort of ſupplication for them*, 1 Tim. 2. 1. *Anſw.* Grace takes not away the bonds of nature.

But *Rahab* was free from the crime of treaſon, for firſt God revealed unto her, that the *Iſraelites* were to take this Citie, and deſtroy it. Secondly, ſhe knew that whether ſhe had diſcovered the Spyes, or hid them, yet the Citie ſhould be deſtroyed: wherefore it was beſt for her in the deſtruction of the Kingdome which ſhe could not ſaue, to ſaue her ſelfe, and her own houſhold; and here ſhe conformed her will to the will of GOD; and as he is no traytor, who yeeldeth an Hold to the *Rahab* was free of treaſon.

Prince of the Land, although it be contrary to the will of him, who hath commandement over the Hold: so when *Rahab* yeelded the Citie to the Lord, contrary to the will of the Inhabitants of *Iericho*, she is not to be reputed a betrayer of the Citie for that. *Heber* the *Kenite* and his wife made a covenant with the *Canaanites*, and a covenant with the *Israelites* the people of God; now there was warres betwixt the *Israelites* and the *Canaanites*; *Sisera* the *Canaanite* flieth into the tent of *Iael* the wife of *Heber* the *Kenite*; What shall she doe in such a case? If she kill *Sisera*, then she breaketh her covenant with the *Canaanites*; and if she let *Sisera* goe free, then she will fight against the people of God, and destroy them; here her wisedome teacheth her what to doe, to kill the *Canaanite* with whom she had onely a civill league, and to saue the *Israelites*, with whom she had both a spirituall and a civill league.

Heber made a covenant with the *Canaanites* and with the *Israelites*.

Iael had a civill league with the *Canaanites*, but a civill and spirituall league with the *Israelites*.

There were three sorts of the Nations, with some they might haue *fœdera commerciorum*, as *David* and *Salomon* made with the King of *Tyrus*, 2 *Sam.* 5. 11. 1 *King.* 5. 12. of whom it is said, he made this covenant with them, *according to the wisedome which God had given him.* So Christ sought water of the woman of *Samaria*, and *David* fled to the King of *Gath* for a refuge. Secondly, there were the *Ammonites* and the *Moabites*, *Deut.* 23. 6. *Ye shall not seeke their prosperitie all your dayes*; that is, ye shall not enter into covenant of friendship with them, but yet *Deut.* 2. 19. they are forbidden to make warre against them. And so the seven Nations they were not to seeke their good, but yet upon submission they were to accept of them. Thirdly, there were the *Amalekites*, and these they were utterly to destroy.

Three sorts of strangers with whom the *Israelites* had to doe.

Rahab was saued, although she was a *Canaanitish* and one of the seven Nations who were to be destroyed; for that law, that the seven Nations should be destroyed,

How the law of the destroying of the seven Nations is to be understood.

ed, ſhould be interpreted by another law, to wit, they were to be deſtroyed, unleſſe they had ſubmitted themſelues, and became tributaries unto the people of God, *Deut.* 20. 10. *When thou commeſt nigh a Citie to fight againſt it, then proclaime peace unto it; and it ſhall be, if it make the anſwere of peace, and open unto thee, then it ſhall be that all the people that are found therein, ſhall be tributaries unto thee, and they ſhall ſerue thee.* So 1 *King.* 9. 26. *And all the people that were left of the Amorites, Hittites, Perizites, Hivites, and Iebuſites, which were not of the children of Iſrael, their children which were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Salomon levie a tribute of bond ſervice unto this day.* And it was the people of the ſeven Nations, who *hardned their hearts,* with whom *Ioſhua* tooke not peace, *Ioſh.* 11. 19. 20.

The *Canaanites* were bond-ſlaues to *Salomon.*

When the *Gibeonites* came to *Ioſhua,* if they had told him the truth, that they were a people that dwelt amongſt them, and that they came not from a farre Countrey, but were *Canaanites* indeede, and came to ſeeke their peace, (which they did not for feare) then *Ioſhua* was bound to haue ſpared their liues upon their ſubmiſſion: and whereas the men of *Iſrael* ſaid then, *Peradventure yee dwell among us, and how ſhall wee make a league with you? Ioſh.* 9. 7. The meaning is, we cannot make *ſociale fœdus vobiſcum,* but onely *deditionis,* that is, we cannot make a covenant or league of mutual friendſhip with you, but wee may take you as ſeruants and ſlaues, if ye ſubmit your ſelues; and if it had beene ſimply unlawfull to haue made any ſort of league with the *Canaanites,* then the poſteritie of *Saul* would not haue beene puniſhed for the breach of this oath. *Ambroſe* ſaith well, *Pacem quam dederant non cenſuerant revocandam, quia firmata erat ſacramenti religione, nedum alieni perfidiam arguat, ſuam fidem ſolueret;* that is, they held

Fœdus { *Sociale.* / *Deditionis.*

Ioſhua might make a league of peace with the *Canaanites,* but not of mutuall friendſhip.

that it was not lawfull to break the oath that was made, leaſt finding fault with other mens falſhood, he ſhould become perjured himſelfe.

Ioſhua a type of Chriſt.

Ioſhua was a type of Chriſt; as *Ioſhua* ſent meſſengers to the *Canaanites* to receiue either peace or warre: ſo the Lord hath ſent his *Fæciales* into the world, to bid them either receiue peace or warre; and as *Rahab* held out a red threed to be a ſigne that whoſoever remained in her houſe, ſhould be ſaued; and they who went out of it, ſhould be killed: ſo there is no ſalvation to thoſe who are without the Church, which is marked with the bloud of Chriſt, *Act.* 2.47. *Rahab* being the firſt fruits of the Gentiles, implied that the Gentiles ſhould be receiued into the Church, and be ſaued.

Rahab a type of the Church.

CHAPTER X.

Whether the Kingdome of *Iudah* or *Iſrael* were the beſt Government?

The Kings of *Iſrael* proceeded by way of Iuſtice formally.

IT may ſeeme at the firſt, that the Kings of *Iſrael* did more formally proceed by way of Iuſtice, than the Kings of *Iudah* did; the Kings of *Iſrael* did not proceed by way of arbitrary Iuſtice, neither was there any peremptory execution upon the will of the King. When *Naboth* was to be ſtoned to death, the matter was handled after a judiciall forme, which might haue given ſatisfaction to the ignorant people, who knew not the deuice and ſecrecy of the matter.

But

But the Kings of *Iudah* proceeded by their abſolute authoritie, as may appeare in ſome of them, who tooke away their Subjects liues by their abſolute authoritie, without any order of law, or proceſſe in Iudgement. *David* killed the *Amalekite*; and againe, he ſeemeth to haue broken his oath, ſwearing that nothing ſhould befall *Shimei*, and yet he biddeth his ſonne *Salomon* put him to death; *thou art a wiſe man, and knoweſt what thou haſt to doe*, 1 *King*. 2. and ſo cauſed to kill *Ioab* who was *Davids* neere kinſman, and who had undergone many dangers for the glory of God and the good of the Church, 2 *Sam*. 10. And he dedicated many of the ſpoyles which he had taken in the warres to the houſe of the Lord, 1 *Chro*. 26. 8. he fought for his Countrey all *Davids* time; he was faithfull to the King, he ſtood for *David* againſt *Saul*, he followed him ſtill, although he was baniſhed, and at that time when he was made Captaine, 2 *Sam*. 18. he did repreſſe the ſedition of *Sheba*, even when *David* would haue put him from his place, and put *Amaſa* in his ſtead, 2 *Sam*. 20. 4. It was he that forbad the King to number the people, 2 *Sam*. 24. It was he who firſt invaded *Sion*, 1 *Chron*. 11. It was he who by his wiſedome taught the woman of *Tekoa* to obtaine pardon for *Abſalom*; It was he that was moſt skilfull in the warres; It was he that fought againſt the *Syrians*, and the *Amorites*, and all the enemies of the Church; and it was he who in modeſtie when he had gotten the victory, refuſed to take the praiſe to himſelfe, but ſent for the King that he might get the praiſe of the victorie, 2 *Sam*. 12. 28 He was not ἀσπονδὸς or implacable; when *Abner* ſought peace at him, he willingly granted it, ſo did he to the people of *Abel*, 2 *Sam*. 20. He had good ſucceſſe in the warres, he was a terror to all his enemies, 2 *Sam*. 10. as to *Hadarezer*, the *Edomites*, *&c*. therefore it may ſeeme that *David* by his abſolute authoritie,

The Kings of *Iudah* proceeded by abſolute authoritie.

What things objected to *David*.

Ioabs worthy deeds reckoned up.
Ioab was *Davids* kinſman.

He gaue many things to the houſe of the *Lord*.

Repreſſed the ſedition of *Sheba*.

Diſſwaded *David* to number the people.

Reconciled *Abſalom* to his father.

Subdued many wicked Nations.

He had good ſucceſſe in his warres.

What things obiected to *Salomon.*

authoritie, cauſed him to be put to death unworthily. And as for *Salomon*, he ſeemeth moſt unjuſtly to haue killed his brother *Adonijah*; for firſt, he was *Davids* eldeſt ſonne now aliue; ſecondly, his father loued him moſt dearely; thirdly, he never did finde fault with him for ſeeking the Kingdome, and *Salomon* might ſeeme here to be too rigorous; for *Titus* a Heathen Prince was more mercifull to his brother, for when his brother did affect the Kingdome, yet notwithſtanding he lovingly embraced him, and diſſwaded him from that courſe; and *Seneca* writeth of the like in his firſt booke of *Clemencie, cap. 9.* how *Auguſtus* ſpared *Cinna*, and made him of a foe a friend.

Suetonius lib. 9.

Heathen Kings louing to their brethren.

David and *Salomon* Prophets.

But if we ſhall conſider that the Kings of *Iudah*, eſpecially *David* and *Salomon* being directed by the ſpirit of God immediately, had a better warrant to proceede by their ſole authoritie, than the Kings of *Iſrael* had, we ſhall be of another minde: and where it is objected, that *David* killed the *Amalekite* onely upon his owne confeſſion; the confeſſion out of ones owne mouth, if it be the confeſſion of one that is well at himſelfe, and is not wearie of his life, and if he ſtand conſtantly at it, then the confeſſion out of his owne mouth is ſufficient, *Luk. 19. 22. Wicked ſeruant, out of thine owne mouth will I iudge thee.* Secondly, this *Amalekite* gloried that he had killed *Saul*, and ſo flattered *David*: and laſtly, he was an *Amalekite*, againſt whom the Lord had given out ſentence long before, that they ſhould all be killed with the ſword, and the Lord was wroth with *Saul* for ſparing the *Amalekites.*

David in killing the *Amalekite* ſinned not.

When one may be condemned upon his owne confeſſion.

The ſecond thing obiected to *David*, is the breaking of his oath in cauſing *Shimei* to be killed, when he had ſworne that nothing ſhould befall him; but it was not for his former railing that he was put to death, but for his new tranſgreſſion; *David* ſaith to his ſonne *Salomon*,

David brake not his oath in cauſing *Shimei* to be killed.

Habes

Habes apud te, 2 *Sam.* 28. that is, confine him, and ſuffer him not to goe abroad; for he is a mightie man, and is *able to gather together a thouſand of Benjamin,* 2 *Sam.* 19. 17. therefore *Salomon* makes him to ſweare that he ſhould never goe beyond the brooke *Kedron* under the paine of death, and he moſt willingly aſſented unto it, yet he brake his oath and went to ſeeke his fugitiue ſervant, and for the breach of this oath, *David* commandeth to put him to death, and *Salomon* cauſed to execute him, and after his firſt tranſgreſſion, he is kept in ward here, and he is like a fiſh taken upon the hooke, but yet not pulled out of the water to be dreſſed by the Cookes.

Simile.

Obiect.

But *Salomon* layeth to his charge that ſin which was forgiven him, 1 *King.* 2. 42. *thou knoweſt what thou didſt to my Father David.*

Anſw.

Both *David* and *Salomon* pardoned this ſinne but conditionally, that he ſhould not fall into a new ſinne; and even as an old *Cicatrix* being healed, if it get a new blow, is more dangerous than any other wound; ſo a fault pardoned, if the man fall into ſinne againe aggravateth the ſinne more; he was pardoned conditionally onely, that he ſhould not tranſgreſſe againe.

Shimei had his former fault pardoned conditionally.

Obiect.

But it may ſeeme too great a puniſhment for ſo ſmall a fault, going but out to ſeeke his fugitiue ſervant.

Anſw.

He was guiltie of treaſon, in ſetting light by the Kings commandement, and he bound himſelfe by an oath, if he did tranſgreſſe.

Shimei how guiltie of treaſon.

As for the killing of *Ioab,* all the commendations ſet downe for his prayſe are nothing, if yee will compare them with his foule offences; that which he did for his Countrey maketh him not a good man; his skill in militarie diſcipline, maketh him not a good man, but a good warriour; and juſtly he deſerved death, for he would haue had the Kingdome from *Salomon* to *Adonijah,*

David ſinned not in cauſing *Salomon* to kill *Ioab.*

Ioabs vices.

He would haue *Adonijah* to be King.

nijah, hoping thereby to haue gotten preferment under him; as *Abner* would haue had the Kingdome from *David* to *Ishbosheth*, and from *Ishbosheth* to *David* againe, onely for his owne advancement: so would *Ioab* haue *Adonijah* to haue the Kingdome, hoping thereby to get preferment to himselfe; therefore he was not to be reckoned amongst the loyall and faithfull Subjects of the King.

He delighted to see men kill others.

He killed *Abner* and *Amasa*.

And whereas the vertues are reckoned up, wee shall finde moe vices than vertues in him; first we shall see him delight to see one kill another, which he thought to haue beene but a sport, 2 *Sam.* 2. 14. And looke to his cruell murthering of *Abner* and *Amasa*, he shed the bloud of peace as it had beene in warre: and when *Abner* looked for no such thing, he traiterously killed him, neither was he a white moved when he was defiled with their bloud, when he saw the bloud both upon his girdle, and his shooes, he gloried in it; and he was readie to kill *Vrijah* at the commandement of the King; So he killed *Absalom* the Kings sonne, contrary to the Kings commandement. Wherefore *Salomon* being a Prince of peace, would not haue his servants turbulent like *Ioab*; but would haue them, as Christ would haue his Disciples, not to seeke fire from heaven to be revenged upon the *Samaritans*, for *then they knew not of what spirit they were*, *Luk.* 9. 55.

He killed *Absalom*.

Why *Salomon* killed *Adonijah*, *Ioab*, and *Shimei*.

Now for *Salomons* killing of *Adonijah*, we must not judge rashly of *Salomon*, who had many excellent vertues in him; the great vertues which were in him, *meekenesse*, *veritie*, *fortitude*, and *justice*, were the foure Horses, as it were, which drew his Chariot, *Psal.* 45. First, his meeknesse, he was the Prince of peace, and therefore he pardoned *Adonijah*, *regnum auspicandum a clementia*, for this procureth the favour of his subjects; so *David* would not kill *Shimei* in the beginning of his reigne;

Salomon sinned not in killing *Adonijah*.

Foure chiefe vertues found in *Salomon*.

Salomons meekenesse in sparing *Adonijah*.

reigne; but *Reboboam* that would not gratifie the people in the beginning of his reigne, his Kingdome prospered not. Secondly, his veritie; if thou be a good man, *a haire of thy head shall not fall to the ground.* Thirdly, his justice when he failed againe, justly he caused to put him to death. Fourthly, his fortitude; although *Adonijah* had a great faction which were against *Salomon*, yet he durst be bold to cause to apprehend him: so *Salomon* for *Adonijahs* second transgression justly caused to execute him, and we are not to measure his heavenly wisedome by the morall vertues which are found in *Titus* and *Augustus*; *Adonijah* was guiltie of treason, for he sought *Abishaig* onely for that end, that he might get the Kingdome. Secondly, he saith, that the Kingdome belongeth still to him; he was not like good *Ionathan*, who willingly gaue way to Gods ordinance, he knew well that the Lord had appointed the Kingdome for *Salomon*, 2 *Sam.* 7. The sonne which shall come out of thy loynes, shall build thy house, and succeede in the Kingdome: this was spoken after all his other sonnes were borne, & this aggravated all the rest of his sinnes, that he affected the Kingdome, his father being yet aliue, and although his father was decrepit, yet he ruled by his Counsellours, and he was not weake in minde now although in bodie.

Salomons veritie in keeping his promise to *Adonijah.*

Salomons fortitude and justice.

How *Adonijah* was guiltie of treason.

Wherefore wee may conclude, the Kingdome of *Iudah* to be the best government, and still to be preferred before the Kingdome of *Israell.*

Conclusion.

CHAPTER XI.

Whether the *Iewes* might chuſe *Herod* for their King or not?

DEVT. 17. 15. *Thou mayſt not ſet a ſtranger over thee, which is not thy brother.*

THe *Iewes* diſtinguiſh thoſe who were Gentiles both by father and mother, from thoſe who were borne *Iewes*. Thoſe who were ſtrangers both by father and mother, they called them *Bagbag*, by a contraction, for *Ben ger*, and *Ben gerah*, that is, *filius proſelyti & proſelytæ*, and they were called ἀλλοφύλλοι; but thoſe who were *Iewes* both by father and mother, were called *Hebræi ex Hebreæs*, *Phil.* 3. 5. *an Hebrew of an Hebrew*, that is, both by father and mother they were Hebrewes, and they were called ὁμοφύλλοι, and γνήσιοι.

בּגּ בּגּ *pro* בּן גּר *et* בּן גּרה *Filius Proſelyti et Proſelytæ.*

The Proſelytes that were converted from Gentiliſme to Iudaiſme, were of two ſorts; if they were newly converted, they were called *Gerim*, which the *Seventie* tranſlate προσολύτους; if they had dwelt long amongſt them, then they were called *Toſhibhim*, *inquilini*, and the *Seventie* tranſlate them πάροικοι, as yee would ſay, *Pariſhioners*; ſuch a ſtranger was *Achir*, *Indith* 14. who beleeved in God and was circumciſed.

Two ſorts of Proſelytes.

גר *Extraneus*
תושב *Inhabitans.*
אזרח *Inquilinus.*

Thoſe Proſelytes who were converted to the faith, and continued in the faith of their Parents, they were called [*Goi gnikkere*] *Gentiles fundamentales*, that is, Gentiles who embraced the grounds of Religion, and theſe became [*Ezrahhim*] *Indigenæ*.

גוי עקרי *Gentilis fundamentalis.*
אזרחים *Indigenæ.*

Theſe Proſelytes although they were converted, yet they might not enter into the Congregation untill the third

When the Proſelytes might enter into the Congregation.

third generation, that is, they might beare no publicke charge untill that time.

God himselfe distinguished the *Edomite* and the *Egyptian* from other strangers, *Deut.* 23. 7. He will not haue his people to account them as other strangers, *Thou shalt not abhorre an Edomite, because he is thy brother*; and hence we may see, why the *Iewes* might choose *Herod* for their King: First, because he was an *Idumean* their brother; secondly, because he was the sonne of Parents who were Proselytes, *Antipar* & *Antipas* both Proselytes: Thirdly, he himselfe was a *Iew* by profession, and standing in the third generation, therefore he might enter into the Congregation, and they might choose him for their King. *Herodiani* certaine wicked *Iewes* tooke *Herod* for their Messias, now if *Herod* had not beene accounted a *Iew*, they would never haue acknowledged him for their Messias.

Edomites and *Egyptians* distinguished from other strangers.

The reasons why *Herod* might be King.

The name of a *Iew* is taken sometimes largely, and sometimes strictly; when it is taken largely, it comprehendeth all which were *Iewes* by profession, *Esth.* 8. 17. *many became Iewes.*

The name [*Iew*] taken strictly or largely.

Sometimes againe it is taken more strictly for those *Iewes* who dwelt on the west side of *Iordan*, and they were called *Iudæi Hierosolymitani, the Iewes that dwelt about Ierusalem, Luk.* 3. 1. *Pilate was governour of Iuda, and Herod of Galilie*; *Iuda* here is strictly taken; but sometimes *Herod* is called King of the *Iewes*, here it is largely taken, *Mat.* 2. 1.

So the name [*Gentile*] is taken sometime strictly, as *Paul* applieth it to the converted Gentiles, *Galat.* 2. 12. but when Christ said, *Goe not into the way of the Gentiles, Mat.* 10. 5. Here it is taken largely, for all the Gentiles.

The name (*Gentile*) taken strictly or largely.

But *Iosephus* calleth *Herod* but a private man, therefore it may seeme that the *Iewes* never acknowledged *Herod* for their King, and the *Iewes* said of *Herod, Quòd non est rex, neq; filius regis.*

Obiect.
Lib. 14 *cap.* 11. *& c.* 17.

Answ. Why *Herod* was called a private man.

The reason why he was called a private man was this, because he was not descended of the Priests; for at that time the posteritie of *David* carried no sway amongst the people, but onely the posteritie of the Priests, and whosoever were not Priests, were called [*Gnim haaretz*] *populus terræ*, see *Iosephus lib.* 14. *cap.* 12.

עם הארץ
Populus terræ.

If yee will respect *Herods* first descent, then he may be called *Alienigena*, and not *Iudæus*; in his first descent he is ἀλλοφύλλος, and *transcriptus*, and his Kingdome may be called *Malcoth Hagerim*, the reigne of a stranger, but because *Herods* father, and grandfather were not altogether strangers from the people of God (for they were *Edomites* and Proselytes) therefore he was not reckoned as a stranger: but it fell out amongst the *Iewes*, as it did amongst the *Romanes* and *Athenians*, that those who were ἀγχαπλοι, and *adscriptitij*, were alwayes hated of those who were naturall and inbred Citizens: So the *Iewes* hated those who were Proselytes, because of the old hatred that was betwixt the *Iewes* and the *Gentiles*; and they made a Canon amongst them, *Vt caverent sibi in decimam generationem a Proselytis.*

מלכות הגרים

Conclusion.

We may conclude this point then, that the *Iewes* might safely choose *Herod* for their King now, being a *Iew* by profession, and descended of Parents who were *Iewes* by profession: and the latter *Iewes* distinguished not well betwixt *Ger* and *Goi*, who reckoned *Herod* ever to be a stranger.

CHAP.

CHAPTER XII.

Whether *Iſhboſheth* was a Rebell in affecting the Kingdome or not?

2 Sam. 2.8. *But* Abner *the ſonne of* Ner, *Captaine of* Sauls *Hoſt, tooke* Iſhboſheth *the ſonne of* Saul, *and brought him over to* Mahanaim, *and he made him King over* Gilead, *&c.*

IT may be ſaid of *Iſhboſheth*, that he was no Rebell in accepting of the Kingdome after his father *Saul* was dead; for firſt, he was his fathers eldeſt ſonne now liuing; and by the law of Nations, the firſt borne, or he that was in place of the firſt borne, did ſucceede, *Exod.*11.5. and 1 *King.*2.15. And ſo amongſt the *Edomites*, the firſt borne ſucceeded in the Kingdome, 2 *King.*3.27. he tooke his eldeſt ſonne who ſhould haue reigned in his ſtead, and offered him for a burnt offering upon the wall.

Their reaſons who hold that *Iſhboſheth* ſinned not in taking the Kingdome.

The firſt borne by the law of Nations ſucceeded in the Kingdome.

Secondly, *Iſhboſheth* had the conſent almoſt of all the people, for eleven tribes acknowledged him for their King.

Thirdly, he had good ſucceſſe amongſt his Subjects; firſt, in *Mahanaim*; then amongſt the *Giliadites*; thirdly, amongſt the *Aſhurites*; fourthly, in *Izreel*; fiftly, in *Iuda* and *Benjamin*; and laſtly, over all *Iſrael*, 2 *Sam.*2.9.

The ſucceſſe that *Iſhboſheth* had.

Fourthly, he reigned ſeven yeares amongſt them, and by that it may ſeeme, that it was a ſetled Kingdome.

The thing that may be alledged againſt him is this, that *Mephiboſheth* was the ſonne of the eldeſt brother, and therefore by right ſhould haue ſucceeded before him. But *Mephiboſheth* was a lame man, and an impotent

Obiect.

Anſw.

tent creature, and was not fit for Government, and therefore by right the Kingdome succeeded to *Ishbosheth*.

Inst. And if it be said, that *David* was appointed King by the Lord, we may say, that *Ishbosheth* knew nothing of this, and he was *in bona fide*:

Ans. and moreover, *David* calleth him *a righteous person*, 2 *Sam.* 4. 9. therefore it may seeme that he did not usurpe or affect the Kingdome wrongfully.

Ishbosheth compared with *Ieroboam* in affecting the Kingdome.

Now let us compare *Ishbosheths* affecting of the Kingdome, and *Ieroboams* affecting of the Kingdome; *Ieroboam* had the word of the Lord by *Ahija* the Prophet that he should be King, and he confirmed it unto him by a signe, in renting of the Cloke in twelue peices, thus much he had from the Lord; but he was a wicked and prophane man, and got the hearts of the people rather by discontentment and mutinie than by heartie good will, and herein *Ishbosheth* farre exceeded him.

Againe, *Ieroboams* affecting of the Kingdome might seeme to be a revenge; for he fled away to *Egypt* from *Salomon* as a traytor, and now to be revenged upon his sonne, he draweth away the ten Tribes from him, and so *Ishbosheths* entering to the Kingdome seemeth to be better than his.

Reply. *Ishbosheth* notwithstanding of all that is said for him cannot be excused; he was his fathers eldest sonne, but the Kingdome goeth not alwayes by succession, it pleaseth God to change this forme sometimes, as *David* was chosen King and not his eldest brother, and so was *Salomon* chosen and not *Adonijah*. And if it had come by succession, then *Mephibosheth* should haue succeeded and beene preferred before him, for although he was lame in his feete, yet he was not lame in his mind. And where it is said, that he had the consent of all the people, their consent is nothing without the consent of the superiour God himselfe, *by me Kings reigne*, *Pro.* 8. 9.

Ishbosheth cannot be excused for affecting the Kingdome.

God

God had declared long before, that *Saul* should not reigne, but that *David* should reigne, and *Ionathan* gaue way to it, therefore he could not be ignorant of this, but being blinded by presumption, and misled by craftie *Abner* (who thought in effect to be King himselfe) he affected the Kingdome. And whereas *David* calleth *him a righteous person*; we must distinguish *inter justitiam causæ, & justitiam personæ*, betwixt the righteousnesse of his cause, & the righteousnesse of his person, altho ugh he was otherwise a good man, yet he had not a good cause in hand; and if we shall joyne his cause and his death together, we may thinke that it was a just punishment of his Rebellion; for he was murthered by *Baanah* and *Rechab* upon his bed in his bed-chamber, 2 *Sam.* 4. 7.

Saul could not be ignorant that *David* should be King.

Iustitia { *causæ.* / *personæ.*

The conclusion of this is; He that affecteth Gods Kingdome in the heaven, & he who affecteth his Kings throne upon the earth, shall both miserablie perish; and as God vindicateth his owne honour when any man claimeth it; so he vindicateth the honour of the King, if any man affect it. *Feare God, honour the King.* 1 *Pet.* 2. 17.

Conclusion.

CHAPTER XIII.

Whether it was lawfull for the *Iewes* to pay tribue to *Cæsar* or not?

MAT. 22. 17. *Tell us therefore, what thinkest thou? Is it lawfull to pay tribute to* Cæsar?

THe *Iewes* who were a people alwayes subject to rebellion and mutinie, propounded this question to Christ, *Is it lawfull for us to pay tribute to Cæsar*

The *Iewes* a people prone to rebellion.

The speech of the *Iewes* in defence of their libertie.

or not? As if they should say, we haue alwayes beene a free people, to whom many Nations haue payd tribute; we are a people who are commanded to pay our tithes and first fruits onely to the Lord. The Lord commanded us to choose a King of our selues and not a stranger, *Deut.* 17. How shall we then pay to *Cæsar* who is but a stranger? *Cæsar* hath taken us violently, and made us captiues, & daily his Publicans most unjustly oppresse us; how then shall we pay tribute to him? and shall we giue him this penny which hath an Image upon it, contrary to the law of God which forbiddeth Images? And when we pay this wayes head by head this pennie to him, it maketh the *Romanes* insult over us, as if we were negligent of the worship of our God, & worshippers of a false God. Who can abide to see how these *Romanes* haue abused, and doe still abuse the Temple of God? And how *Pompey* and *Crassus* haue robbed the Temple? And how they exact of us that penny that should be payd onely to the Lord? And if any Nation in the world haue a priuiledge to free themselues from the slavery and bondage of strangers, most of all haue we *Iewes*, who are Gods peculiar people; and we would gladly know, Master, what is thy judgement in this case, and we will stand to thy determination; if thou bid us giue it, we will giue it; but if thou forbid us, we will stand to our libertie, and vindicate our selues, as the *Macchabees* our Predecessors haue done. The *Herodians* came here with the *Pharisies* to Christ, waiting what word might fall from him; If Christ should haue answered any thing contrarie to the *Romane* power, then the *Herodians* would haue fallen upon him; or if he had said at the first, giue this tribute to *Cæsar*, then the *Iewes* would haue fallen upon him, as an enemy to their libertie. So they thinke to ensnare him what way soever he answered. But the Lord who catcheth the crafrie in their

The *Pharisies* with the *Herodians* sought to intrap Christ.

their owne craft, doth neither answer affirmatiuely nor negatiuely, but saith, *Why tempt yee me? shew me a penny*, and he asked them, *whose Image and superscription is* upon the penny? they say *Cæsars*; then our Lord inferreth, that they were bound to pay it unto *Cæsar*. And Christ reasoned thus; Those which are *Cæsars*, and belong not unto God, should be given to *Cæsar*; but this penny is such; therefore it should be given to *Cæsar*. The Assumption is proved, because tribute belongeth to the Conquerour, and he coyneth the money, & putteth his Image upon it, in token of his Dominion ouer the Subiects, and they should pay it unto him as a token of their subiection.

Shew me a penny. This was not the penny which was commanded to be payed to the Lord yearely.

The *Iewes* payed a threefold halfe shekell to the Lord. The first was called *Argentum animarum*, *Exod.* 30. 2. which every one payed for the redemption of his life. The second was *Argentum transeuntis*, that is, the halfe shekell which they payed to the Lord, when they were numbered head by head, 2 *King.* 12. 5. The third was that halfe shekell which they offered freely unto the Lord. This halfe shekell had *Aarons* rod upon the one side, and the pot with Manna upon the other; and when they were under the *Romans*, or captiues under any other forraine Princes, the Maisters of their Synagogues used to gather this halfe shekell of them yearely, and send it to *Ierusalem* to the high Priest. This was not the penny which *Cæsar* craued of them, for it had *Cæsars* Image and superscription upon it. Neither would the Lord haue bidden them giue that to *Cæsar*, which was due to God.

The *Iewes* vnder the Law payed a threefold halfe shekell.

This tribute which *Cæsar* exacted, was not the halfe shekell which was due to the Lord.

This *Didrachma* which they payed to *Cæsar* was as much in value, as the halfe shekell; and Christ himselfe although he was free and the Kings sonne, yet he payed

Christ payd this tribute.

it for himselfe and for *Peter*, *Mat.*17. 27. And so *Mary* when Christ was in her wombe went to *Bethlehem* to pay this tribute to *Cæsar*. *Luk.*2.5.

This Image set upon *Cæsars* money was not contrary to that, *thou shalt not make to thy selfe any graven Image*; for it was not made for a religious use, but for a civill use.

Denarius what.

This penny which *Cæsar* exacted of the *Iewes* was but *Denarius*, (*Denarius*, *Didrachma*, and *Numisma*, were all one) this *Denarius* was the ordinarie hire of a workman for a day, *Mat.* 20. 2. and the daily wages of a Souldier, as *Tacitus* saith. What if the *Romane* Emperour had exacted as much of them as *Pharaoh* did of their Predecessors? What if he had done to them as *Salomon* did to their Predecessors in his old age? or as *Rehoboam* did to them, whose little finger was heavier than his fathers loynes? What ingratitude was this for them to grudge for paying so little a tribute to the Emperour who kept them in peace, who kept Legions, and Garrisons of Souldiers, to defend them from the *Arabians* and *Parthians*? he did not make them to worke in bricke and clay, as the *Egyptians* did their predecessors, neither tooke he their liberties from them; he permitted them to keepe their Sabboths, Circumcision, and their *Synedria*, their Synagogues, and προσευχάς; and *Dion* testifieth of *Augustus*, that when he gaue commandement to take tribute of the *Iewes*, that it should not be taken from them upō their Sabbath, but they should delay it till the next day. Now for all these benefits had they not reason to pay this tribute to *Cæsar*?

Cæsar was more milde to the *Iewes* than *Pharaoh* or *Rehoboam*.

He permitted them to use their liberties.

Men may defend themselues and stand for their libertie, but when they are once conquered, no place to repine. *Agrippa* (as *Iosephus* testifieth) in his speech to the *Iewes*, who were called *Zelotæ* for their preposterous desire that they had to free themselues from subjection to

Men should not repine after they are become subject.

to the *Romanes*, said unto them after this manner, *Intempestivum est nunc libertatem concupiscere, olim ne ea amitteretur, certatim oportuit; nam servitutis periculum facere, durum est; & ne id subeatur, honesta certatio est, at qui semel subactus, despicit; non libertatis amans ducendus est, sed servus contumax*; that is, it is out of time now to desire your liberty, yee should haue rather long since striven not to haue lost it; for it is a hard thing to undergoe servitude, and it is a lawfull strife to withstand it; but when a man is once overcome & yeelded himselfe, & then rebelleth, he is not said to be a lover of his liberty, but to be a rebellious subject. And *Iosephus* saith, *Qui victi sunt & longo tempore paruerunt, si jugum rejecerint, faciunt quod desperatorum hominum est, & non quod libertatis amantium est*, those who are once overcome and haue served a long time, if they shake off the yoke, they play the part of desperate men, and not of those who loue their libertie.

Conclusion.

Now let us conclude this; giue unto God that which is Gods, and to *Cæsar* that which is *Cæsars*, *Math.* 22. *Homo est nummus Dei*, because he carrieth Gods Image, giue to him that penny which was lost, *Luk.* 16. Light the Candle, sweepe the house, finde it out, and giue to him: and *giue unto Cæsar that which is Cæsars*. *Pro.* 24. 21. *Feare God and honour the King*. Giue not divine honour to the King, as the *Herodians* did, who cryed *the voyce of God and not of man*. Say not, *Divisum Imperium cum Iove Cæsar habet*, neither under pretext of Religion, withdraw that from the King which is due unto him, as the *Essæni* did, and the *Pharisies* would haue done, but keepe an equall midst betwixt them both, and remoue not the ancient markes, *Prov.* 23. 10.

Man is Gods penny stamped with his Image.

CHAPTER XIIII.

Whether *Naboth* might haue iustly denyed to sell his Vineyard to *Ahab*, or not?

1 King 21. 3. *And* Naboth *said to* Ahab, *the Lord forbid it me, that I should giue the inheritance of my fathers unto thee.*

NABOTH iustly refused to sell his Vineyard to *Ahab*, it being his fathers inheritance; no man in *Israel* might sell his inheritance, because the *Israelites* were but the Lords ἐμφύτευλες, or Farmers, the inheritance was the Lords, *Levit.* 25. 23. *the Land shall not be sold for ever, for the Land is mine, for yee are strangers and sojourners with me*; therefore it was called *Emmanuels Land, Esay* 8, 8. All that the *Israelites* might doe was this, they might morgage their land, but simplie they might not sell it, because the Inheritance was the Lords.

The *Israelites* might not sell their land simplie.

Obiect. But it may be said *Iere.* 32. 9. *I bought the field of Hanameel my Vncles sonne that was in Anathoth, and I weighed him the money for it, even seventeene shekels of silver.*

Answ. By the little price which *Ieremiah* gaue for this field in *Anathoth* (being but seventeene shekels) it may be gathered that this was not a simple alienatiō of the ground, but onely a morgaging of it; wherefore his vncle or his vncles children might haue redeemed this land from *Ieremiah*, and *Ieremiah* was bound to haue restored this Land to them againe: neither doth the publicke writing of this Instrument proue the selling of the Land simply, and the full dominion of it, but *utile dominium* for the time,

Hanameel did not sell his land, but morgaged it to *Ieremiah*.

time, as he who hath a peice of Land in morgage, may morgage it againe to another, but not ſimplie ſell it.

But it may be ſaid, that *David* bought the inheritance of mount *Moriah* from *Arauna* the *Iebuſite*, therefore the ſimple right of the ground might be ſold. *Anſw.*

It was permitted to the *Iewes* to ſell a houſe within a walled Citie, and the Gardens or Orchards belonging unto it; but they might not ſell their grounds and Vineyards, neither the houſes nor the villages which haue no wals round about them, for they were reckoned as the fields in the Countrey. Secondly, this Hill *Moria* which was ſold, was ſold by a *Iebuſite*, and not by an *Iſraelite*; and the ceremoniall Lawes of the *Iewes* obliged not the *Iebuſites*. Thirdly, this was an extraordinary caſe, this ground was ſold for the building of the Temple, and *David* would not haue it without a price. *Obiect.* What houſes or land the *Iewes* might ſell.

It may be ſaid, that the chiefe Prieſts tooke the thirtie *pieces of ſilver and bought a Potters field with it to bury ſtrangers in*, *Mat.* 27.7. therefore they might ſell a field, for they bought this field to bury ſtrangers in it. *Obiect.*

Firſt, this field was not a fruitfull field, but a place where the Potters made pots; and it ſeemeth that this field was adjacent to ſome poore houſe; So *Ioſeph* of *Arimathea* being of another tribe than thoſe of *Ieruſalem* (for *Arimathea*, or *Rama* was in the tribe of *Ephraim*; but a great part of *Ieruſalem*, with Mount *Calvarie* and *Ioſephs* Garden, wherein he had his Tombe, was in the tribe of *Benjamin*) yet he bought a Garden being neere *Ieruſalem*, and the Hill *Calvarie*, becauſe it was a thing which belonged to the houſe within the walled Citie. *Anſw.*

If a man might not ſell his inheritance in *Iſrael*, how could the Kings themſelues inlarge their poſſeſſions, or haue places of pleaſure proper for themſelues? but we reade that the Kings of *Iuda* & *Iſrael* had Orchards and Gardens, and places of buriall proper to themſelues, which *Obiect.*

which was a part of their *peculium*, or proper right.

Answ. The Kings might haue Orchards and Gardens proper to themselues, & places of pleasure, but they might not buy the propertie of any mans Land or Vineyard; Wherefore *Naboth* said well, God forbid it me that I should sell my fathers inheritance: they were but *usufructuarij*, but the Lord was *Dominus fundi*, and he that hath no right to himselfe, cannot make a right to another.

Why might they sell their houses within a walled Citie, and not their fields and grounds in the Country? *Levit.* 25. 13.

The reason why they might sell their houses within the walled Cities.

The reason was this, they might not sell their grounds, that their possessions might be kept still distinct; but because many came to dwell in the walled Cities, and the houses were not so distinguished as the grounds and Vineyards, therefore they might sell them: this was also done in favour of the Proselytes, that they might haue a dwelling amongst the people of God.

Conclusion. The conclusion of this is; as the *Israelites* when they morgaged their Land, they had not power simplie to sell it, because the propertie was the Lords; therefore it was to returne unto him in the yeare of the Iubile: So, although the children of God morgage their part of the heavenly *Canaan*, yet because the right is the Lords, it shall returne to them in the yeare of that great Iubile.

CHAP.

CHAPTER XV.

Whether the *Iewes* should be tolerated in a Christian Common-wealth or not?

ROM. 11. 23. *And they also, if they abide not still in unbeliefe, shall be graffed in: for God is able to graffe them in againe.*

THere may be many reasons alledged, why this sort of people should not be tolerated amongst Christians.

First, if yee respect their profession and Religion, they are to be secluded from us Christians; and secondly, in respect of their dealing with us in their civill contracts and bargaining.

As for their Religion. First, they detest us Christians who professe Christ, for Christs cause. Secondly, they hold many damnable and blasphemous opinions concerning Christ; first, for his forerunner *Iohn* the Baptist; secondly, they hate *Marie* the Mother of our Lord Iesus Christ; thirdly, they oppose themselues against Christs natures; fourthly, against his Offices, King, Priest, and Prophet; fiftly, against his death upon the crosse; sixtly, against his resurrection; seventhly, they oppose themselues to his imputed righteousnesse; and lastly, to his Gospell, and they expect a glorious Messias to come.

First, in detestation of Christ, they detest us Christians, they call us [*Goijm*] *Gentes* and *Edomites*, and when they would welcome a Christian, they say welcome *shed*, that is, Devill, thinking that the common people understand not the word; and they curse us Christians daily,

עובד עכו"ם *vastavit.*

The *Iewes* detest Christians.

daily, *anathema sit externis in serpente,* that is, they wish that we who are without their societie, may be execrable as the Serpent.

But they detest those most of all who are converted from Iudaisme to Christianitie, and they pray three times in the day against them, morning, midday, and evening, and thus they pray, *Ne sit quies Apostatis, neq; spes.*

The *Iewes* expect *Elias* to come.

Secondly, they expect *Elias Tishbites* to be the forerunner of their Messias; and when they cannot resolue their hard questions to their Schollers, they say, *Tishbi solvet nodos,* that is, when *Elias Tishbites* shall come, he will resolue all doubts, but *Elias is come alreadie, and they haue done to him whatsoeuer they listed,* Math. 17. 12.

ה'ק

They hate *Marie* the Mother of Christ, and they call her [*Mara*] bitternesse, and the herbe called *Herba Mariæ,* by them is called *Herba suspensi,* because *Marie* bare Christ, who was crucified upon the Crosse: so a peice of money called *grossa Mariæ,* they called it in despite, *grossa suspensi.*

The *Iewes* deny the two natures of Christ.

Then they deny the two natures of Christ, for they deny his God-head, *inceptum est nomen Iehova profanari. Targum Hierosolymitanum* paraphraseth it thus, *illi cæperunt idola colere, & fecerunt sibi Deos erroneos, quod cognominabant de sermone domini,* he understandeth here blasphemously Christ, calling him *Deum erroneum,* whom the Scripture call λόγος. Of old they said *Deus sanctus & domus Iudicij ejus fecerunt hominem,* by the house of Iudgement they meant the trinity of persons, for all the inferior house of Iudgment consisted of three, and they said *Duorum non est judicium,* so the Chaldie paraphrast paraphraseth the trinitie of persons by this paraphrase; but now, the *Iewes* doe set themselues against this, and they deny it flatly.

They

They ſet themſelues againſt his offices; he was anointed King, Prieſt, and Prophet [*Hameſhiah*] that excellent Prophet, but in deteſtation of Chriſt, they will not call their *Tardigradum*, or ſlow-comming Chriſt *Meſſiah*, but ἀλείμενον *delibutum*, they hate ſo the name of Chriſt.

The Iewes ſet thẽſelues againſt the offices of Chriſt.

They mocke the Kingly office of Chriſt, *Mat.*27. 19. they put a crown of thornes upõ his head for a crowne; and they put a reed in his hand for a Scepter: So they mocke his Prieſtly office, he ſaved others, let him ſaue himſelfe, *Verſ.*40. and his Propheticall office, *Propheſie thou O Chriſt, who is he that ſmiteth thee. Mat.*26. 68.

So they mocke his death, and his crucifying upon the Croſſe, they call Chriſts croſſe the Woofe and the Warpe, and ſo myſtically when they ſpeake one to another amongſt Chriſtians, they call Chriſt the Woofe and the Warpe.

They deny the reſurrection of Chriſt, *Mat.* 28. 15. and it is noyſed abroad amongſt them unto this day, that Ieſus Chriſt was ſtolen away by his Diſciples, and that he did not riſe againe.

So they oppoſe his imputed righteouſneſſe, and they ſay, that every fox muſt pay his owne skin to the flayer, and they ſay, *ſit mors mea expiatio cunctarum tranſgreſſionum mearum.*

And laſtly they oppoſe themſelues againſt his Goſpell, they call εὐαγγέλιον [*Aven gilajon*] *nuntium vanum.* אֵן גִּלְיוֹן

Secondly, if ye will reſpect their dealing with us in civill matters: they are worthy to be ſecluded from the ſocietie of Chriſtians.

They care not to forſweare themſelues to us Chriſtians, they are moſt mercileſſe uſurers in exacting from the Chriſtians, and they who profeſſe Phyſicke amongſt them, care not to poyſon Chriſtians, whom they call [*Goïm,*] *Gentiles.*

And if we ſhall adde further, that no falſe Religion

shoulde be tolerated, and the Lord commanded heretickes to be put to death, how then should they be suffered in a Christian Common-wealth?

What *Iewes* may be suffered in a Common-wealth, and who not.

But we must put a difference betwixt these miscreants who raile against the Lord Iesus Christ, and blaspheme his name; and those poore wretches who liue in blindnes yet, but do not raile blasphemously against Christ; those we should pitie: First, we should pitie them for their fathers cause the Patriarchs. Secondly, we should pitie them, because Christ is come of them who is blessed for ever; thirdly, the Oracles of God were committed to them, *Rom.* 3. 2. and the *law was the inheritance of Iacob, Deut.* 33. 4. they were faithfull keepers of the same to others, and they were like a lanterne who held out the light to others, although they saw not with it themselues. Fourthly, when we Gentiles were out of the Covenant they prayed for us, *Cant.* 8. 8. *We haue a little sister, what shall we doe for her?* So when they are out of the Covenant; We haue an Elder brother, *Luk.* 16. what shall we doe for him? And lastly, because of the hope of their conversion, that *they shall be graffed in againe*, Rom. 11.

The reasons that should moue us to pitie the *Iewes*.

Some Christian Common-wealths admit them, but with these Caveats.

Caveat 1. First, that they submit themselues to the positiue Lawes of the Countrie wherein they liue.

Caveat 2. Secondly, that they raile not against Christ, and be not offensiue to the Christians.

Caveat 3. Thirdly, that they be not suffered to marrie with the Christians to seduce them.

Caveat 4. Fourthly, that they be not permitted to exhaust Christians with their usurie.

Caveat 5. Fiftly, that they be not admitted to any publicke charge, and that they be distinguished from the rest of the people by some badge or by their apparell: with these

these Caveats, sundry Common-wealths haue admitted them.

CHAPTER XVI.

Of the *Synedrion* of the *Iewes*.

MAT. 5. 22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Iudgement, and whosoever shall say to his brother* Raca, *shall be in danger of the Councell.*

THis word, *Synedrion*, is a greeke word, but changed and made a Syriack word, σύνεδροι, are sitters in judgement, and *Sanhedrin*, are the Iudges who sat in the Councell, and the place it selfe was called *Synedrion*.

In the Syriack, *Domus judiciorum*, and *Domus Iudicum differunt : Domus judiciorum* is the house where the Counsellers met, and *Domus Iudicum* according to the Syriack and Chaldy phrase, signifieth the Iudges themselues. So the Chaldees when they expresse the Trinitie, they call it *Domus Iudicij*, because there were three that sat in their lesser Iudicatorie ; and when *Beth dina* signifieth the Iudges themselues, it hath the point aboue *judh*, but when it signifieth the place of Iudgement, it hath the point under *judh*.

The difference betwixt *Domus judiciorum* and *Domus Iudicum*.

בית דינא
Domus Iudicum.
בית דינא
Domus judicij.

There were two sorts of these *Synedria* amongst the *Iewes*, the great Councell and the lesser, the great Councell was called *Sanhedrin Gedolah*, and the lesser was called *Sanhedrin Ketannah*.

סנהדרין גדולה
סנהדרין קטנה

The great *Synedrion* sate at *Ierusalem* onely, the lesser

Synedria sat in other places also, and they were called κρίσεις, *judicia.*

Allusion. Vide *Guileli Schickardum de jure regio, & Ludovic: de Dieu.*

The great *Synedrion* sat in *Ierusalem* onely, and Christ alludeth to this, *Mat.* 23.37. *A Prophet might not die out of Ierusalem.* So, *O Ierusalem, Ierusalem, which killest the Prophets, Mat.* 23.37. The great *Synedrion* judged onely of a Prophet.

The great *Synedrion* divided into five parts.

But *Gabinius* the *Proconsul* of *Syria*, divided this great *Synedrion* which sat onely at *Ierusalem* into five parts, whereof he placed one at *Ierusalem*, another in *Gadara*, the third in *Amathus* towards the red Sea, the fourth in *Iericho*, and the fift he placed in *Sephra* in *Galilie.* And Christ meant of these Councels when he sayes, *they will deliver you up to the Councels, Mat.* 10.17. At this time the great *Synedrion* was divided into five parts.

What meant by *Synagogues* and *Councels.*

They *shall deliver you up to the Councels, and they will scourge you in their Synagogues*; by their *Synagogues* he meant their Ecclesiasticall Iudicatories, & by the *Councels* their civill.

Rotundatio numeri quid?

The number that sat in this great Iudicatorie were seventie and two, six chosen out of every tribe; but for making the number round, they are called *Seventie*: the Scripture useth sometimes when the number is not full, to expresse the full number, as *Iudg.* 11.5. *Abimelech killed his brethren which were threescore and ten persons*, there were but threescore and nine of them, for *Iotham* fled. So *Gen.* 42.13. *Thy servants are twelve brethren, the sonnes of one man*; although *Ioseph* was thought to be dead, yet, to make up the number, because he had once twelve sonnes, they are called the twelve sonnes of *Iacob.* So *Num.* 14.33. *And your children shall wander in the Wildernesse fortie yeares, according to the number of the dayes that the Spyes searched the Land*; this was spoken to them two yeares after they came out of *Egypt*; yet the number is made up here, and it is called *fortie yeares.*

So

So 1 *Cor.* 15. 5. *He was ſeene of the twelue*; there were but eleven of them at this time, for *Iudas* was dead, and *Matthias* was not choſen as yet; yet he calleth them twelue, becauſe they were once twelue, to make up the number. Sometimes againe although there be moe for making round the number, they take away ſome, as *Luke* 10. 1. the Syriack hath it, the *ſeventie two Diſciples*, yet it is tranſlated the *ſeventie Diſciples*. So the Seventie two who tranſlated the Bible, are called the *Seventie*.

The Lord charged *Moſes* to gather Seventie of the Elders of *Iſrael*, *Moſes* ſaid, how ſhall I doe this? If I ſhall chooſe ſixe out of every Tribe, then there ſhall be ſixty and two; and if I ſhall chooſe but fiue out of every Tribe, then there will be ten wanting; and if I ſhall chooſe ſixe out of one Tribe, and but fiue out of another Tribe, that will breed but ſtrife amongſt them. What doth he then? He made choiſe of ſixe out of every Tribe, and he brought forth ſeventie two blanke papers; upon ſeventie of the papers, he wrote [*Zaken*] *ſenex*; and upon the two that remained, hee wrote [*Hhelek*] *pars*. Now when the Tribes drew their Lots out of the Boxe, he who drew [*Zaken*] *ſenex*, *Moſes* ſaid unto him, *Antea ſanctificavit te deus benedictus*; but he who drew [*Hhelek*] *pars*, he ſaid unto him, *Non cupit te deus*. The Hebrewes ſay, that *Eldad* and *Medad*, Num. 11. 26. were of thoſe who were written, but they went not out into the Tabernacle, becauſe they drew [*Hhelek*] *pars*; but not [*Zaken*] *ſenex*, they were *inter conſcriptos* (ſay they) but not *inter electos*; and ſo the number ſeventie is made up without them.

The uncertaine conjecture of *Sol: Iarchi* concerning their Election of the Seventie.

זקן *Senex.*

חלק *Pars.*

There were two Preſidents in this Councell; the firſt choſen in reſpect of his power, dignitie, and wiſedome, and he was called [*Naſhi*] *princeps*, and [*Roſh haieſhibhah*] *Pater conſeſſus*, and he it was (as the *Iewes* ſay) that ſucceeded

Two Preſidents in the Councell

נשיא *Princeps.*

ראש הישיבה *Pater Conſeſſus.*

The order how they sat in Iudgement.

אב בית דין
Pater Consistorij.

ceeded *Moses*, who was the principall and the chiefe in the Councell; and upon his right hand sat he who was greatest amongst the seventie, and he was called [*Abh beth din*] *pater consistorij*; the rest sat according to their dignitie and age next to the Prince; and they sat in a circuit or a halfe Moone, that both the Presidents might haue them in their sight.

The time when they sat; the great Iudicatorie sat every day except on the Sabbath, and festivall dayes; and when they sat, the little *Synedrion* sat but from the morning Sacrifice untill the sixt houre, that is, untill our twelue; but the great *Synedrion* sat from the morning Sacrifice untill the evening Sacrifice, that is, untill our three of the clocke in the afternoone.

The time when they sat in these Iudicatories.

The matters which they judged in this Iudicatorie, were matters of greatest weight; as to judge of a false Prophet, when to make warres, appointing Magistrates for inferior Cities; so for cutting off of a Tribe, and punishing the high Priest, and whether an Apostate Citie should be raised and cast downe or not; and they say, that none might giue the bitter waters to the woman suspected of Adulterie but this Iudicatorie, *Num.* 5. 29. So they say, when a man was killed, and the killer not knowne, none might measure from the place where the man was killed to the next Citie, *Deut.* 21. 7. but the Elders of the great *Synedrion*, this case was onely tryed by them; So the raising up seed to his brother, and pulling off his shoe, if he refused, these were tryed by the great *Synedrion*.

What matters were judged in the great *Synedrion*.

Obiect.
Bellarmines argument to proue the Pope to be aboue secular Iudges.

Bellarmine the Iesuite to proue the Pope to be aboue secular Iudges, alledgeth *Deut.* 17. 12. *The man that doth presumptuously, and will not hearken unto the Priest, and to the Iudge, even that man shall die.* Here he saith, the Magistrate doth onely execute the sentence of the Priest.

But

But first, *ex decreto judicis*, is not in the originall, but *according to the sentence of the Law*, *Deut.*17.11. and the word should be read *disjunctivè*, *He that hearkeneth not unto the Priest or unto the Iudge*, *&c.* And by the *Priest* here is understood, not onely the high Priest, but other Priests, *Vers.*9. When the high Priest and the Iudges sat together, then he that hearkened not to the sentence given by the Iudge, and interpreted by the Priest, was to die; so he who hearkened not unto the Iudge, although the Priest was not there, was to die; for these Iudicatories which are conjoyned, are sometimes distinguished *Deut.*17.12. 2 *Chro.*19.8. and they must be interpreted respectively, as the Lawyers speake.

Answ.

In the lesser Iudicatorie, they might not judge of a capitall crime, unlesse they were twentie three a full number, so they judged of a beast that had killed a man or lien with a woman, to be put to death, *Levit.*20.16.

When they might Judge of capitall crimes in the lesser Iudicatorie.

The *seventie* whom *Moses* chose now at the commandement of the Lord, *Num.*11.25. differed from the *seventie* whom he chose at the commandement of *Iethro*, *Exod.*18. they excelled the former *seventie* far in gifts, for they had the spirit of *Moses* upon them, and as the Mantle of *Elijah* when it was put about *Elisha*, then the spirit came upon him; so came the spirit of *Moses* upon the *seventie*; and the spirit of *Moses* was not diminished when it came upon the *seventie*, but the spirit of *Moses* in that houre was like the middle lamp of the Candlestick, from the middle Lamp the rest were lighted, but the light of this Lamp was not diminished: so the spirit of *Moses* was not diminished when it came upon the *seventie*. *Moses* spirit of judgement was upon them all, but not his other gifts: as *Moses was mightie in words and deed*, but not they. *Moses* was the meekest man in the world, but not they. One *Moses* ruling in a Councell will make it famous, but to haue seventie like *Moses* sit-

The difference betwixt the seventie which *Moses* chose, and the seventie which were chosen at the direction of *Iethro*.

The spirit of *Moses* was not diminished when it was put upon the seventie.

ting in a Councell, (for they had the same spirit of ruling which *Moses* had) that made it to excell all the Councels in the world, even *Areopagus* in *Athens*, and the Senate in *Rome*, and if we shall marke the unitie that was in this Councell, then we shall more admire it.

Obiect. Whether had the *Seventie* this gift of Prophesie continually or not?

Answ. They prophesied for a day, but no more; therefore the Text said, *Prophetarunt & non addiderunt, i.e. prophetare*; and so the phrase is used by the Hebrewes, *Gen.* 8. 12. *Non addidit redire, She returned not againe*; so 1 *Sam.* 15. *Non addidit Samuel redire ad Saulem*, that is, *he saw him no more*; so *Prophetarunt et non addiderunt*, that is, *they prophesied that day and no more*.

The seventy which *Moses* chose had not this gift of Prophesie continually.

Conclusion. The conclusion of this is, the Lord did sit here in the midst of this great judicatorie, and he was their προέδρος and ὑπερπρόεδρος, he was the President of their Councell, and therefore they that hearkened not to this Councell were worthy to die.

CHAPTER XVII.

Whether a Iudge is bound to giue sentence according to things prooved and alledged, or according to his owne private knowledge?

EXOD. 23 1. *Thou shalt not receiue a report; put not thine hand with the wicked to be an unrighteous witnesse.*

The opinion of some concerning the proceeding of a Iudge *secundũ allegata & probata.*

SVndry doe hold, that a Iudge must not judge contrary to that which he knoweth, whatsoever is alledged or proved to the contrary; for *whatsoever is*

is not of faith is ſinne, Rom. 14. 23. that is, if a man doe a thing againſt his conſcience, it is ſinne; Wherefore, if a Iudge know a man to be innocent, and yet evidences be brought in againſt him that he is guiltie; then they hold that the Iudge ſhould uſe all meanes to free the innocent man; as firſt, he ſhould deale with the accuſer not to proceed in his accuſation, and ſhould ſignifie unto him, that he knoweth well the innocency of the partie. Secondly, if this cannot helpe, then he is bound publickly to teſtifie upon the Bench, the innocency of the partie, and he may deferre the giving out of ſentence, unleſſe he be charged by a ſuperiour; but if the matter haue no ſucceſſe that way, then he may remit him to a ſuperiour Iudge, or will the partie accuſed to appeale to a ſuperiour Iudge; but if he cannot prevaile any of theſe wayes, ſome doe will him rather to quite his place, than to giue out ſuch a ſentence againſt the innocent.

Although the light of nature it ſelfe, and the word of God both teach us, that the life of the innocent is to be maintained; yet when another law of greater force commeth in, then this muſt giue place; for reaſon it ſelfe teacheth us, that a Iudge is to proceed according to things proved, otherwiſe juſtice could not be preſerved, and the good of the whole, is to be preferred before the good of a private man.

Why a Iudge muſt proceed according to things proved.

But it may be ſaid, this is both againſt the law of nature, and againſt the law written, to kill an innocent man.

Obiect.

To kill an innocent man accidentally, and beſides his intention, when he is exerciſed in his lawfull calling, this is not a ſinne to him; but if he ſhould of purpoſe kill an innocent man, that indeed were a ſinne contrary to the law; and even as in juſt warre, when the victory cannot be had otherwiſe unleſſe there be innocent men

Anſw.

How a Iudge ſinneth in giving out ſentence againſt an innocent perſon.

killed, as well as the guiltie, yet they may be safely killed, because the warre is just warre, and secondly, because it is not their intention directly to kill the innocent, but because otherwise the victory could not be obtained: So a Iudge is bound to proceed according to that which is proved, and if he kill the innocent man, it is beside his intention; for his intention is here to doe justice, and not to kill the innocent, and he is bound to preferre the universall good, before the particular.

Obiect. But if he doe so, shall he not be guiltie, as *Pilate* was in condemning Christ?

Answ. *Pilate* was an unjust Iudge, because he pronounced false sentence against Christ who was innocent, and this might haue beene knowne *Iuridicè*, because they were not ἴσαι μαρτυρίαι, *their testimonies agreed not*, as the Euangelist *Marke* saith, *Chap.* 14. 59.

How *Pilate* sinned in giving sentence against Christ.

Obiect. If a woman were proved to be the wife of *Titius*, whom *Titius* in his conscience knoweth not to be his wife; although the Iudge should command *Titius* to doe the dutie of an husband to her, yet *Titius* should rather suffer any punishment, than to performe that dutie to her, because he knoweth her not to be his wife. So &c.

Answ. Here we must distinguish betwixt that which is *intrinsecè malum*, evill in the owne nature of it, and that which is but accidentally evill; to commit whoredome is simply evill, but when the Iudge condemneth the innocent man whom he knoweth to be innocent, he doth not giue out sentence against the man, because he is innocent, (for that were simply sinne) but because he is bound to execute judgement; and here the Iudge proceedeth as a publick person; but *Titius* is a private person onely, and therefore he is bound to doe according to his knowledge.

Malum { *intrinsecè.* / *per accidens.*

Obiect. If a Iudge should heare two men disputing, and one of them should hold a tenent which were hereticall,

and

and he ſhould conclude for him that is hereticall, yet I am not bound to follow his ſentence.

A Iudge when he condemneth a man according to the law, he maketh not a lie, as when he ſaith, ſuch a propoſition is true, when it is falſe; and in matters divine, he is not a Iudge as he is in the civill Court.

Anſw.

A Iudge when he giveth out ſentence upon an innocent perſon, he maketh not a lie.

But if a Iudge ſhould be urged in his conſcience, and poſed, is this an innocent man or not? if he ſhould anſwere and ſay, he is not, then he ſhould anſwere contrary to his knowledge.

Object.

As a Iudge, he muſt anſwere that he is not innocent; here he muſt judge according to things proved, and the ſentence of a Iudge is the ſentence of publick authoritie, and when he judgeth ſo, he doth not againſt his conſcience; and here we muſt diſtinguiſh betwixt his ſpeculatiue and practick knowledge; although he be innocent according to private and ſpeculatiue knowledge, yet he is guiltie according to the courſe of the Law and publick authoritie.

Anſw.

The ſentence of the Iudge is the ſentence of publick authoritie.

Scientia { *ſpeculativa.* / *practica.*

He that is innocent ſhould not be condemned; this man is innocent; therefore he ſhould not be condemned.

Object.

This man is innocent *in judicio ſpeculativo*, but not *in judicio practico*; but turne it this way, he that is guiltie *in judicio practico* ſhould die, but this man is guiltie *in judicio practico*; therefore he ſhould die.

Anſw.

A man innocent in ſpeculatiue iudgement and yet guiltie in practicall judgement.

If a man ſhould produce an Inſtrument privately to a Iudge, a Iudge could not proceed upon this, becauſe he ſaw ſuch a thing, if it were not publickly produced in Iudgement; this knowledge which he hath by the ſight of this Inſtrument privately, he had it not as a Iudge, but as a private man. So &c.

Whether is the Executioner bound to execute the man, whom he knoweth to be unjuſtly condemned?

Queſt.

He is not the Interpreter of the Law; for that is the

Anſw.

Whether the Executioner be bound to execute one that is condemned being innocent.

part of the Iudge, but he is onely to execute the sentence pronounced by the Iudge: but if he should know the sentence to be false which is given out upon the innocent man, then he should absolutely refuse and say, *It is better to obey God than man, Act.* 4. 19. He is bound to obey his superiour in a good cause, and in a doubtfull cause; but not in that which he knoweth altogether to be false.

Quest. But what if a Iudge doubt in his conscience, in such a case what is he to doe?

Answ. Here he is not to giue out sentence, for that *which is not of faith is sinne, Rom.* 14. 23. That is, whatsoever he doth against his conscience.

Conclusion. The conclusion of this is, seeing the sentence of judgement dependeth upon the witnesses, there is great fidelitie required in them, that the Iudge may proceed orderly in judgement, and that he make not a false sentence proceed as it were out of the mouth of God.

CHAPTER XVIII.

An partus sequitur ventrem?

GEN. 21. 10. *Cast out the handmaid and her sonne: for the sonne of the bond-woman shall not be heire with my sonne* Isaac.

GOD who is the God of order, and not of confusion, hath debarred the children from sundry priviledges for their fathers sinnes.

The children of Heathen Parents were not admitted to the Covenant, untill they became Proselytes.

First, if both the Parents were Heathen, the Lord secluded the children from the Covenant, and they were not circumcised, untill they became Proselytes, & they were not circumcised *nomine Parentum*, in the name of their

their fathers, but when they imbraced the faith & were converted.

Secondly, If both the Parents were *Iewes*, and did not beget their children in wedlocke, then the children were secluded from the inheritance, *Iudg.* 11. 2. *Thou shalt not inherite with us, because thou art the sonne of a strange woman.*

Thirdly, If an *Israelite* had married a bond-woman, then the children were secluded from the inheritance, although their fathers were free; those who were borne of Handmaids were alwayes reputed servants; and God applyed this to Christ himselfe as he was man, *Esay* 49. 5. *I haue called my servant from the wombe*; so *Esay* 42. 1. *Behold my servant whom I uphold, my Elect in whom my soule is well pleased.* *Marie* called her selfe the *Lords handmaide. Luk.* 1. 28. therefore Christ as man borne of *Marie* the hand-maide, was a servant.

Christ as man was a servant.

Obiect.

But yee will say, that things take their denomination from the best part; as Water and Wine mixed together, is called Wine; so Chaffe & Wheat mingled together, yet it is called Wheat; Why then should not the childe be reckoned to be free, after his father, and not reckoned bond, after his mother, who is a bond-woman?

Answ.

In Physicall mixtures it is so, but it is not so in marriage; this is rather like that which is spoken in the Schooles, *Conclusio sequitur deteriorem partem*, if any of the premisses be particular, so is the conclusion.

In Physicall mixtures, things take their denomination from the better part.

The Doctors of the *Iewes* propound this case, if a Heathenish captiue woman were taken in the Warres, she is converted and becommeth a Proselyte; whether should her childe be judged to be a free man or not in *Israel*? And they answere, that this childe borne of this stranger, is not to be counted a free man, *Verum Senatus suo decreto Lustrari eum tantum curat*, they cause onely to wash him, but they will not circumcise him, untill he be

H. Melahh. 8. 9.

be able to make confeſſion of his faith, and become a Proſelyte; and here they ſay, *Partus ſequitur ventrem*, if the mother had beene a free woman, either before, or after the birth amongſt the *Romans*, the childe was reputed to be free; but not ſo amongſt the people of the *Iewes*. Wherefore the Iudges in *Iſraell* willed all true *Iſraelites*, not to match themſelues unequally in degrees, for the diſgrace which it brought upon their children, making them uncapable of freedome, and unfit to be heires.

Concluſion.

Difference betwixt the Iudiciall Law and the Covenant of grace.

The concluſion of this is: Here we may ſee the excellency of the Covenant of grace aboue the Iudiciall Law; for if any of the Parents be faithfull, then the childe is holy, 1 *Cor.* 7. 14. that is, he may be admitted to the Covenant.

CHAPTER XIX.

An error perſonæ irritat contractum?

IOSH. 8. 18. *And the children of* Iſrael *ſmote them not, becauſe the Princes of the Congregation had ſworne unto them by the Lord God of* Iſrael.

IT may ſeeme that *Error perſonæ irritat contractum*, as if a man married one woman in ſtead of another, the marriage is nullified.

Obiect.

If the error of the perſon make the contract null, what ſhall we thinke of *Iſaacs* bleſſing, who bleſſed *Iacob* in ſtead of *Eſau*? and yet the bleſſing was effectuall; and what ſhall we thinke of *Ioſhua's* Covenant made with the *Gibeonites*, whom he tooke to be ſtrangers? and

and yet the Covenant stood firme and sure; and what shall we say of *Iacobs* marriage with *Leah* in stead of *Rachel?* Here the marriage was not irritat and made voide, although there was an errour in the person.

Answ.

First, for *Iacobs* marriage with *Leah* in stead of *Rachel*, if *Iacob* had not afterwards approved this mariage, and gone in unto her, and begotten children upon her, the marriage had beene voyde; but because he went in unto her, and begot children upon her, this error was taken away.

Of *Iacobs* marriage with *Leah.*

Secondly, it may be answered for *Isaacs* blessing, in blessing *Iacob* in stead of *Esau*, & *Ioshua's* Covenant made with the *Gibeonites*. There were three who concurred here. First God; secondly, the persons who craftily concurred here to deceiue; and thirdly, the persons who were deceived. In *Isaacs* blessing we haue to consider; first God, who cannot deceiue, nor be deceived; then *Rebecca* and *Iacob*, who craftily deceived; and thirdly, *Isaac*, who was deceived. Now because it was Gods intention to giue the blessing to *Iacob*, therefore neither *Iacobs* craft, nor *Isaacs* error, could hinder the blessing; *Isaac* giveth the blessing ignorantly, but because it was according to Gods intention and revealed will, who was the principall giver of the blessing, therefore the blessing was effectuall. So in the Covenant with the *Gibeonites*, the Lord commanded to offer peace to the seven Nations if they would seek it, now in commeth the deceit of the *Gibeonites*, and errour of *Ioshua* who is deceived, yet because it was Gods chiefe intention, that those of the seven Nations who sought peace should be saved; therefore the oath stood firme, and the errour in the person did not make it voyde; and the matter may be cleared thus: the Lord forbiddeth *a brother to eate with a railer, a drunkard, or an extortioner.* 1 *Cor.* 5. 11. but if a drunkard, or a railer, or an extortioner

Of *Isaacs* blessing *Iacob* in stead of *Esau.*

In blessing of *Iacob* three persons concurred.

Ioshua's Covenant with the *Gibeonites.*

Simile.

tioner ſhould come to the Table of the Lord, I am not to refuſe to eate at that Table, although the drunkard be there. The reaſon is, becauſe this is not my private Table, but the Lords banquet, and I expect the bleſſing onely from him in it, and the ſinnes of the drunkard cannot hinder me; but if I ſhould bid ſuch a one to my houſe to eate with me, then I ſhould be guiltie of their ſinne. So the Covenant here is the Lords Covenant, and the deceiver is not able to make it of no effect. But where the principall intention of the contracter is deceit, and the perſon with whom the contract is madé is deceived, then the contract is nullified; as if a man ſhould ignorantly buy a free man for a ſlaue, here the free man ſhould be releaſed, *& error perſonæ irritat contractum.*

When the errour of the perſon maketh the contract of no effect.

Obiect. But yee will ſay, in all contracts God hath an hand, and he is never deceived, therefore no ſuch contract ſhould be diſſolved, where there is *error perſonæ.*

Anſw. In the bleſſing betwixt *Iſaac* and *Iacob*; and the contract betwixt *Ioſhua* and the *Gibeonites*, God had ſet downe his revealed will, what he was minded to doe in both of theſe; and therefore neither the error of *Iſaac*, nor the deceit of *Rebecca* and *Iacob* made the bleſſing of no effect, ſo neither in the contract betwixt *Ioſhua* and the *Gibeonites*. But the Lord forbiddeth fraudulent contracts in his Word, neither is it his intention that ſuch contracts ſhould be made, therefore they are of no effect.

God had revealed his will in the bleſſing of *Iacob*, and the ſparing of the *Gibeonites.*

CHAP.

CHAPTER XX.

That a Iudge may giue out ſentence by the information of the falſe witneſſes, and yet be free.

2 SAM. 1. 16. *And* David *ſaid unto him, thy bloud be upon thy head; for thy mouth hath teſtified againſt thee.*

IN Iudgement the principall part dependeth upon the witneſſes, and if they teſtifie an untruth, they make a wrong ſentence to proceed out of the mouth of a juſt Iudge: *David* here giueth out ſentence againſt the *Amalekite*, it was a juſt ſentence in reſpect of the Iudge, becauſe he condemned him out of his owne mouth, but a wrong ſentence in reſpect of the *Amalekite*, becauſe he did not kill *Saul* but bragged onely that he had killed him, for the Text ſaith, that *Saul* killed himſelfe, 1 *Sam.* 31. 5.

The chiefe part in judgment dependeth upon the witneſſes.

When the *Grecians* beſieged *Troy*, *Palamedes* was killed there amongſt the reſt; and when the *Greekes* had raiſed their ſiege from *Troy*, and taken Ship to returne to *Greece*; *Nauplius* the father of *Palamedes* (to be revenged upon the *Greekes*) tooke a Boate in a darke night, and went into the Sea, and ſet up a Beaken upon a rock, which when the *Greekes* did ſee, they tooke it to be the Harbour, and directed their Courſe towards it, and ſo they runne the moſt of their Shippes upon the rockes, and were caſt away. We cannot ſay here, that the fault was in the Pilots, becauſe the Shippes were caſt away; but the fault was in falſe *Nauplius*, who held up a wrong light unto them. So when a good Iudge giveth out a

Simile.

wrong sentence, the fault is not in the Iudge, but in the false witnesses, who hold up a false light unto him, and therefore the Iudge should labour to punish these false witnesses, and to restore the partie who is wronged to his right; and as *Telephus* was healed by the speare that hurt him, so should they studie to cure the person whom they haue wounded by their sentence.

A Iudge must not proceed without witnesse.

If a Iudge call two or three witnesses, that is the first thing required of him in tryall of the truth, *nam testimonio unius non proceditur*, and one witnes doth not proue. There are three witnesses in heaven to certifie us of the truth, *the Father, the word, and the holy Ghost*. And there are three that beare witnesse to us in the earth of the remission of sinnes, *the Spirit, the water, and bloud*, 1 *Ioh.* 5. 7. 8. So in Iudicatories of the Church three witnesses are required, 2 *Cor.* 13. 1. *This is the third time that I am comming to you, in the mouth of two or three witnesses shall every word be established.* So in the tryall of civill causes, every thing was established by the mouth of two or three witnesses. *Deut.* 21. 15.

A Iudge is to make choise of faithfull witnesses.

Secondly, The Iudge must call faithfull witnesses; they are called faithfull witnesses when they are reputed so in the common estimation of men; *Esay* 8. 2. *And I tooke unto me faithfull witnesses, Vriah the Priest and Zechariah the sonne of Ierebechiah, Vriah* was not a faithfull man, yet because he was so reputed amongst the people; therefore he is called a faithfull witnesse.

They must be eye-witnesses.

Thirdly, Hee must call witnesses who haue both heard and seene, 1 *Ioh.* 1. 1. *That which we haue heard, that which we haue seene with our eyes, which we haue looked upon &c.*

Fourthly, They must be *contestes*, and their testimonies must be ἰσαιμαρτυρίαι, *agreeing in one, Mark.* 14. 56. Now if the Iudge proceed this way, and the sentence be false, it is not his fault, for by the mouth of two or three

three witneſſes every word ſhall be eſtabliſhed, that is ſhall be holden for truth.

When a Iudge demaundeth of the witneſſes, hee asketh them not τὸ τί ἐϛὶ, what murther is. Secondly, he asketh not of them, τὸ ὅτι, the effects and conſequents of murther which follow it, as the guilt and puniſhment. Thirdly, τὸ διότι, he asketh them whether it were caſually or maliciouſly done. And fourthly, περὶ τοῦ τί ἐϛι, if they ſaw him kill ſuch a man; this is the ſpeciall thing that they require, and if the Iudge giue out ſentence this wayes according to things proved, then the blame lieth not upon him if there bee a wrong ſentence pronounced.

Obiect. It may be ſaid, when a man taketh a thing to bee a truth, although it bean untruth, he ſpeaketh an untruth: why doth not a Iudge then pronounce a ſentence which is not true, although he take it to be a truth?

Anſw. There is a greater vniformitie required betwixt the mind and the tongue, then betwixt the ſentence of the Iudge, and the teſtimonie of the witneſſes; for there is nothing required in the Iudge, but that he proceed *ſecundùm allegata et probata*, according to things alledged and proved.

CHAPTER XXI.

Of one who killed in ſuddaine paſſion.

2 SAM. 14. *And thy hand maid had two ſonnes, and they two ſtroue together in the field, and there was none to part them, but the one ſmote the other and ſlew him.*

Difference betwixt things done in paſſion, and deliberately.

THere is a difference betwixt thoſe things which wee doe in ſuddaine paſſion, and thoſe things which are done deliberately: thoſe things which

children, mad men, and beasts doe, they are not said to be done deliberately, they come not from the will, which is *principium agendi*; *possunt lædere, sed non injuriâ afficere.*

Violentum. Coactum. Non spontaneum. Voluntarium.

Againe, there is a difference betwixt *violentum, coactum, non spontaneum*, & *voluntarium*. *Violentum* is that, which by outward force a man is constrained to doe, and here the will giveth no consent at all: as when they drew the Martyrs before their Idols, and put incense in their hands. *Coactum* is that, when there is some externall violence used to enforce and compell a man to doe such a thing, against which he standeth out and resisteth for a time, but yet in the end he yeeldeth for feare: as *Origen* did to Idolatrie. But *non spontaneum* is this, when it is partly with the will, and partly against the will; *Christ* sayd unto *Peter*, *Ioh.* 21. 18. *they shall carry thee whither thou wouldest not*, meaning what death he should dye; It was partly with *Peters* will, and partly against his will, that he went to martyrdome. *Voluntarium*, is that when the will giveth full consent to doe a thing.

When a man killeth his neighbour in suddaine passion he is not violently drawne to this sinne; neither is he compelled to this sinne; *prima principia concupiscibile et irascibile, sunt interna homini*, and cannot be compelled: and in this sense he who killeth in suddaine passion, is sayd to doe it willingly; but if we will respect the will as it is obnubilated with the perturbation of anger for the time, he did it not willingly, but *non sponte*, which is a midst betwixt *sponte* and *invite*. *Peter* sayd to *Christ*, *Lord I will lay downe my life for thy sake*, *Iohn* 13. 3. no doubt hee had an intention to dye with him when he spake these words; but *they shall carrie thee whither thou wouldest not*, here he was not willing to dye; so that he was partly willing, and partly not willing, hee was not altogether willing, nor it was not altogether

ther againſt his will, but it was partly with his will, and partly againſt his will.

We doe a thing *Sponte*, we doe a thing *invitè*, and we doe a thing *non invitè*. We doe a thing *Sponte*, when we are altogether willing to it; we doe a thing *invitè*, when it is partly with our will, and partly againſt our will; we doe a thing *non invitè, quando procedit ex ignorantia comitante*; as when *Mutius Scævola* killed another in ſtead of *Porcenna*, and when it was told him that he had miſſed the King, and killed another, he was ſory that he had not killed the King; this action was neither done *Sponte*, nor *invitè*, but *non invitè*; but when a man killeth in ſuddaine paſſion, and after that his paſſions and perturbations are ſetled, he is ſory that he hath done ſuch a thing, and is grieved that *primus impetus non eſt in ſua poteſtate*, then he doth it *invitè*.

Sponte.
Invitè.
Non invitè.

Simile.

There is a twofold concupiſcence, an antecedent concupiſcence, and a conſequent concupiſcence; the antecedent concupiſcence is that, when the paſſion preventeth the will, and moveth it; but the conſequent concupiſcence is that, when the will willingly worketh, and ſtirreth up the paſſion, that it may execute the ſinne more readily; when paſſion preventeth the will, then it extenuateth the ſinne, but when the will ſtirreth up the paſſion, then it augmenteth the ſinne.

Concupiſcentia { *Antecedens.* / *Conſequens.*

Againe, we muſt make a difference betwixt theſe two, to doe a thing *ex ira*, and to doe a thing *iratus*; when a man doth a thing *ex irâ*, anger is onely the cauſe of it, and it repenteth him of it afterward that he hath done it; but when he doth a thing *iratus*, it doth not proceed principally from his anger, but from ſome other bad diſpoſition, and hardly ſuch a man repenteth him of his fact.

Agere { *Ex ira.* / *Iratus.*

Laſtly, there is a difference betwixt *eligere* and *præeligere*; *eligere* is to follow ſenſe and appetite, but *præeligere*

Eligere.
Præeligere.

Anger followeth the complexion of the bodie.

eligere is to follow reason: When a man killeth in suddaine passion, it is *electio non præelectio:* This sinne of anger commeth commonly of the complexion of the body, *nam ex iracundis nascuntur irati*; the Philosopher saith, a certaine man being challenged for beating of his father, gaue this answere; My father beat his father, and pointing to his sonne with his finger, he said, this my sonne will beat me also; these hereditary evils are hardly cured.

The woman of *Tekoah* when one of her sonnes killed the other, she begged of the King to remember the law of the Lord, that her other sonne might be saved in the Citie of Refuge, which the King granted unto her willingly, 2 *Sam.* 14. because he killed him in suddaine passion.

CHAPTER XXII.

Whether they might take the sonnes of the Prophets widow for debt or not?

2 KING. 4. *Now cryed a certaine woman of the wiues of the sonnes of the Prophets unto* Elisha *saying, the Creditour is come to take unto him my two sonnes to be bondmen.*

IT is a pitifull thing to adde griefe to those who are in griefe already; this widow shee was in griefe already, and those who would take her sonnes from her, adde new griefe unto her. The Lord saith, *Make not sad the heart of the widow.* Iere. 22. 3. *Elias* 1 King. 17. 20. said unto the Lord, *O Lord my God, thou hast brought evill upon this widow with whom I sojourne, by slaying her sonne:*

ſonne: As if he ſhould ſay, is it not enough O Lord, that thou haſt taken away her husband, but thou wilt take away her ſonne alſo? The Lord could not doe wrong to this widow by taking away both her ſonne and her husband; but they who came to take this poore widowes children, did great wrong to her, in adding new griefe to her.

The widow in the Hebrew is called [*Almonah*] *muta ab* [*Alam*] *ſilere,* becauſe ſhe hath no body to ſpeake for her; and ſhe is called [*Rikam*] *emptie.* Ruth 1. 21. becauſe ſhe wanteth a husband to defend her; a widow *who liveth in pleaſure, ſhee is dead while ſhee is living,* 1 *Tim.* 5. 6. but a *widow that is a widow indeed and deſolate, truſteth in God,* and ſhe is civilly dead when ſhee wanteth the meanes to helpe her.

אלמנה *Vidua ab*
אלם *Silere.*
ריקם *Vacua.*

The Lord forbiddeth in his Law to take to pledge the upper or the nether Milſtone, which are the meanes to maintaine the mans life, *Deut.* 24. 6. The widowes two ſonnes were (as it were) the nether and the upper Milſtone to gaine her living. Secondly, the Lord forbiddeth to take to pledge the cloths in which the poore man lieth in the night, for he ſaith, *when he cryeth unto me I will heare, for I am gracious,* Exod. 22. 27. And when thoſe two ſonnes of the widow were taken from her, did not the Lord heare her, a poore woman, a poore widow, the widow of one that feared the Lord, the widow of a Prophet? Yes verily, he heard her and that quickly; And, he that ſaith, *Touch not mine anointed, and doe my Prophets no harme,* Pſal. 105. 15. ſo he ſaith, touch not the Prophets widow, nor her ſonnes, and doe them no harme. Thirdly, the Lord commanded them when they went to ſeek the pledge, that they ſhould not goe in into the houſe to fetch it, but they ſhould ſtand abroad, and the man ſhould bring it out himſelfe, *Deut.* 24. 10. But they who violently tooke

away the womans ſonnes obſerved not this, but did as the wicked ſervant in the Goſpell, who tooke his fellow-ſervant by the throat, ſaying, *Pay me that thou oweſt, Mat.* 22. 28.

Obiect. Yee will ſay, this was a juſt debt, and therefore ought to be payd.

Anſw. See what *Eſay* anſwereth, *Chap.* 58. 6. *Is not this the Faſt that I required, to undoe the heavie burden, and to let the oppreſſed goe free?* This debt was a heavie burden vpon the poore womans ſhoulders, and therefore they ought to haue remitted it. *Iob.* 22. 6. *Thou haſt taken a pledge from thy brother: Hhobhel,* ſignifieth both *pignus* and *funis* a pledge, and a cord, becauſe it bindeth as ſtrongly as cords doe; and the *Greekes* call it ὑποδύκη, *Quaſi obligatio, ſuppoſitum, & obnoxios ſibi ſubijcere,* with this cord they would haue bound the poore widow.

חובל { *Pignus.* *Funis.*

Iob when he deſcribeth the oppreſſor, *Chap.* 24. 3. he ſaith, *he taketh away the widowes Oxe for a pledge*; he taketh the Oxe, the beaſt that is ſo needfull for her, therefore he that tooke an Oxe was bound to reſtore fiue Oxen for him, *Exod.* 22. 1. Againe, to take the widowes onely Oxe, we ſee how *Nathan* exaggerateth the rich mans fault, for taking the poore mans only ſheepe, 2 *Sam.* 12. And if it be oppreſſion, and a crying ſinne to take the poore widowes Oxe, what a ſinne was it to take her ſonnes, who ſhould haue relieved her in her neceſſitie? *Ezek.* 18. 16. it is a note of the childe of God, that he withheld not the pledge from the poore. In the Originall it is [*Hhabhol lo hhabhal*] *Pignorando non pignoravit,* the repetition of the ſame word ſignifieth to take away the pledge, and to keepe it.

חבל לא חבל

Pignorando non Pignoravit.

The widow of *Tekoah,* when one of her ſonnes had killed the other, and the revenger of the bloud came to kill, ſhe deſired that her other ſonne which was aliue, might be ſaved, becauſe he was her *unica pruna,* her onely

onely ſparkle that was left aliue, 2 *Sam.* 14. Wherefore to take this widowes two ſonnes from her, was to put out her light.

The concluſion of this is. Of all ſorts of oppreſſion this is one of the greateſt, to doe wrong to the fatherleſſe, and the widow; for the Lord is a *father to the fatherles, and a Iudge of the widowes, Pſal.* 68. 6. therefore men ſhould beware to wrong or harme them: God will defend their cauſe, he *relieveth the fatherleſſe and the widow, Pſal.* 146. 9. And he that is their Redeemer is ſtrong. *Concluſion.*

CHAPTER XXIII.

Whether a man may ſell his ſonne for debt, or not?

MAT. 20. 25. *But for as much as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.*

THere are three ſorts of commanding in the family; the firſt is *Herilis poteſtas*; the ſecond is *Maritalis poteſtas*; and the third is *Patria poteſtas*; theſe three ſorts of power differ.

Herilis poteſtas, is like the government Monarchicall, which hath more abſolute commandement to diſpoſe of things, ſo had the Maſter, *Mat.* 20. 25. over his ſervants, when he commanded the man, his wife and children to be ſold.

The ſecond ſort of commanding in the family, is the

authoritie which the man hath over his wife, and this is like the Ariſtocraticall power, for the man in his neceſſitie, may not ſell his wife to ſet himſelfe at libertie, *Et uxor non eſt in bonis,* ſhe is not a part of his goods.

The third ſort of commanding in the houſe, is *Patria poteſtas*; and here the father hath a greater authoritie over the children, for they are a ſpeciall part of their fathers poſſeſſion, *Deut.* 32. 6. *Ipſe eſt pater tuus qui poſſedit te? Is not he thy father that hath bought thee?* The Lord permitted a man to ſell his children under the Law, *Exod.* 21. 7. *If a man ſell his daughter to be a hand-maide.* So *Ezra* 2. 5. the *Iewes* being in debt ſold their children.

Iacob when he made his latter will, *Gen.* 42. 22. he ſaith, *I gaue to thee one part aboue thy brethren, which I conquered with my bow and with my ſword. Iacob* himſelfe never purchaſed *Sichem,* but his ſonnes purchaſed it when they killed the *Sichemites.* Why doth he ſay then, *which I haue purchaſed with my Bow?* The reaſon of this was, becauſe *Iacob* was Lord over his children, and over all that they conquered.

A father hath ſuch authoritie over his ſonne, that he might ſell him untill he was *ſui juris*, that is, untill he was one and twentie yeares old. Firſt, he might ſell him before he was ſeven yeare old; then he might haue ſold him the ſecond time, untill he was fourteene yeare old, if his debt had not beene payed: and thirdly, he might haue ſold him untill he was twentie one. So he might ſell his daughter. *Exod.* 21. 7. It is not underſtood here, that he might ſell his daughter when ſhe was readie to be married, but ſimply, he might ſell her at any time. And the Lord alludeth to this forme, *Eſay* 50. 1. *Which of my Creditours is it, to whom I haue ſold you?* The father might ſell himſelfe, therefore he might

Alluſion.

might ſell his ſonne, becauſe his ſonne is but a part of himſelfe.

But there are ſundry things which cannot be ſold *Quia nullam admittunt æſtimationem*, as bloud, chaſtitie, libertie, and ſuch like.

Obiect.

This was not properly a ſale, but only an enterchange of his libertie for his fathers redemption. *Non eſt conditio abſoluta, ſed quaſi ſub pacto, tenetur enim emptor filium reſtituere, ſi juſtum pretium offeratur illi*; That is, this condition in ſelling of his ſonne was not abſolute, but the contract was ſo made, that the buyer was bound to reſtore his ſonne backe againe to him, if he had offered him a ſufficient price.

Anſw.

D. ll. 2. Cap. de Patribus qui filios diſtraxerunt.

In the naturall body, the hand or any other member will caſt up it ſelfe to ſaue a ſtroke from the head; ſo ſhould the naturall ſonne doe to relieue his father. *Ruben* offered himſelfe in ſtead of *Benjamin*, to be a bond-ſervant, *Gen.* 44. 33. Now if *Ruben* offered this for his youngeſt brother, much more ſhould the ſonne offer to become a bond-ſervant for his old father.

The concluſion of this is, the *children ought not to lay up for the Parents, but the Parents for the children*, 2 *Cor.* 12.17. yet to ſupply their fathers neceſſitie, they ſhould be content to quite their libertie, and all that they haue for their fathers libertie.

CHAPTER XXIIII.

Of their diverſe ſorts of Rulers and Commaunders.

EXOD. 18. 25. *And* Moſes *chooſe able men out of all* Iſrael, *and made them heads over the people, Rulers over thouſands, &c.*

שבט *virga.*
שבטי *Tribus.*

THe people of the *Iewes* were divided into twelue Tribes, thoſe Tribes were called *Shibhte*, becauſe they had a rod carried before them.

Before the renting of the ten Tribes from *Iuda* they were called *Iſraelites*; but after the rent of the tenne Tribes, the two Tribes and the halfe were called *Iuda*, and the tenne Tribes were uſually called *Iſrael*; and ſometimes *Ioſeph*, and *Izreel*, and ſometimes *Iacob*. And in the Captivitie they are called *Iewes*, as *Eſter* 2. 5. *Mordecai* of *Benjamin* is called a *Iew*, ſo *Eſter* 3. *Haman ſought to deſtroy all the Iewes:* and they are all called *Iſrael* in the Captivitie, *and thou ſhalt beare the iniquitie of Iſrael and Iuda, Ezek.* 4. And once *halevj, Mal.* 2. 8. *cum* [*he*] *demonſtrativo*, to ſignifie that *levi* is not put here for a proper name.

הלוי *cum* ה *demonſtrativo.*

Thoſe who ruled the twelue Tribes were divers, *Ioſhua* 23. 2. *Ioſhua called for all Iſrael, for their Elders, for their heads, for their Iudges and for their officers.*

זקנים *Seniores.*

For the *Elders*, theſe are called *Zekenim*, and the *Seventie* tranſlate them γερόντοι, *id eſt, majores*; *Zekenim* is ſometimes taken for the great *Synedrion*, and ſometimes for the Kings Councell, 2 *King.* 1. 10. And *Iehu* ſent unto *Samaria* to the Rulers of *Izreel*, here the word *Elders* is taken for the Kings Councell, and not for the *Synedrion*

nedrion, for it ſate in *Ieruſalem*: and ſometimes in the leſſer Cities *Zekenim* are called *Senatores*.

Secondly; He called for [*roſhim*] *their heads*, which the *Seventie* tranſlate ἀρχοντες, *Principes*, This word [*roſh*] is taken ſometimes for the Captaines of the Armies, 1 *Sam.* 11. 11. *And Saul divided his Armie into three heads*, that is three Companies. *Iudg.* 11. 7. *eris nobis* [*leroſh*] *in caput*, the *Seventie* tranſlate it εἰς ἀρχοντα. So [*roſh*] is taken for the heads of the families, and they are called [*roſhe abhoth*] here; *Ioſhua* ſent for the Captaines of the Armie.

ראשים *Capita, Principes.*

Thirdly; He ſent for [*Shophetim*] the Iudges, that is the Rulers of the Cities, and theſe alſo were called [*Omanim*] 2 *King.* 10. 1.

אמנים *vel* שופטים *Iudices.*

Theſe who ruled the people, were either the heads of the Tribes, and they were called *ſhare haſhebhatim*, or φύλαρχοι: theſe conveined the Tribes, and were Captaines in their warres, for the Tribes had their owne proper warres, ſometimes one againſt another; ſo the *Danites* made warre againſt them of *Lachis*, and they of *Ephraim* againſt *Iepthe*, *Iudg.* 12.

שרי השבטים φύλαρχοι.

Or elſe they were Commanders in ſome part of the Tribe, for the Tribes were divided into families, and theſe who were cheife in the familie were called [*Share miſhpahhim*] or *Patriarchæ, capita familiarum*, the Patriarchs or heads of the families.

שרי משפטים *Capita Familiarum.*

Theſe families againe were divided into thouſands; Example. In *Iuda* there were fiue great families, or [*alphe*] thouſands, and they had fiue Commanders who were called χιλίαρχοι, *Numb.* 1. 16. theſe were the heads of thouſands in *Iſrael*. And *Micha* alludeth to this *chap.* 5. 2. *Bethleem Ephrata although thou be Little amongſt the thouſands of Iuda*. Secondly, ſome were Commanders over hundreds, and they were called ἑκατόνταρχοι. Thirdly, they were Commanders over fifties,

ties, *Esay* 3. 3. And lastly, Rulers over ten. This division was instituted by *Moses* by the Councell of *Iethro*, and approved by *Iehosaphat*, 2 *Chron.* 19. These Commanders over thousands, hundreds, and fifties were [*bagnale ribboth*] Lords to take away strife from the people, like our Iustices of peace; and they differed from the ordinary Iudges called *Shophetim*.

בעלי רבות

שופטים

שוטרים

Lastly, They had their [*shoterim*] which word is diversly translated by the *Seventie*: first they translate it ἐχβιάζεσθαι, because by force they compelled men to obedience, *loro et baculo cogebant*: and sometimes they translate them ῥαβδοῦχους, because they carried a rod: and sometimes ἐξηγεμόνας, *Pro.* 6 6. *Goe to the Pismire, who hath not* [*Shoter*] *over seer* or *ruler*. So *Exod.* 5. 15. they translate *Shoterim* γραμματοεισαγωγεῖς, as yee would say, *institutores vel doctores*, because they taught the people obedience to the Magistrates: and *Act.* 13. 35. γραμματεὺς; *Syrus habet, caput vrbis. Inuius* translates it *moderatores*, & *Aquila* translateth it ἐκδικητὰς, *facinorum Vindices*. Lastly, they translate *shoterim*, ὑπηρέτας, under-rowers; for as in a Gallie there are commanders, rowers, and under-rowers; so in this well constituted Common-wealth of the *Iewes*, there were supreame Commanders, Commanders in the middle degree, and Commanders in the inferiour degree.

CHAPTER XXV.

Of their civill counting of their times, and first of their Houre.

Of their times.

THe *Greekes* deriue the houre from ὁρίζεσθαι, *terminare*, because it measured the times of the yeare; or from ὁρεύειν *custodire*, because they fained

ned that the houres kept *Apolloes* gates; but it seemeth rather to bee derived from the *Hebrew* word [*Or*] *lux*, and hence the *Egyptians* call the Sunne ὡρὸς *Apollo*.

The *Greekes* at the first had no other division of the yeare but into foure seasons, which they called *quatuor horæ anni*: and the *Latines* called them *quatuor tempestates anni*. The like division they made of the day, and they said, *solis occasus suprema tempestas esto*.

Afterward they divided these *tempéstates* into so many houres in the day, those houres were either called *horæ minores*, and they were measured by the Zodiack, and planetarie or unequall houres, because of the obliquitie of the Zodiacke; or else they were called *horæ equinoctiales* equall houres, because of the streightnesse of the Equinoctiall.

The *Iewes* at first learned the division of the day into whole houres from the *Romanes*, for before this the houres were either halfe-houres, or καιρικαὶ occasionall houres, as to dine and to suppe; So the houres of dinner and supper were described of old by drawing of water, as *Rebecca came out to draw water*, *Gen.* 24. 11. This was the evening time when women came out to draw water. So they noted the dinner time by drawing of water, *Ioh.* 5. 31. when the woman of *Samaria* came out to draw water, then the Disciples brought meat to Christ and desired him to eate; This was dinner time.

Septuaginta dixerunt τὸ πρὸς δύε νύκτα ἐκπορεύονται αἱ ὑδροφόραι.
Dinner and Supper described by drawing of water.

Of the houres upon *Ahaz* Diall.

THe houres set upon *Ahaz* Diall were unequall, or planetarie houres, because this diall was made upon a polar ground.

Fiue sorts of Dials.

There are fiue grounds upon which a diall must be made; First upon the elevation of the Equinoctiall, whose houres are alwayes equall. Secondly verticall, and it sheweth onely from sixe to sixe equinoctially. Thirdly meridionall, which sheweth the houres from the rising of the Sunne unto the mid-day, upon the East side, and from the mid-day till the Sunne set upon the West side. Fourthly horizontall, which hath no shadow under the Equinoctiall, or neere the Equinoctiall. And the last is the polar diall, which followeth the Zodiacke, and the houres are contracted upon the South side of the Equinoctiall in the Winter, and enlarged upon the North side in the Summer.

Vpon what ground *Ahaz* Diall was made.

This Diall of *Ahaz* could not be made upon an equinoctial ground, because the houres of the Equinoctiall diall are equal. Secõdly, it could not be made verticall, because the verticall sheweth onely from sixe to sixe, and not the rising and setting of the Sunne. Thirdly, it could not be made meridionall, because the East side & the West side are divided by the meridionall, and it wanteth the twelfth houre. Fourthly, it could not be made horizontall, because they lay so neere the Equinoctiall that the style could cast no shadow. Therefore it behoved to be polar, and the houres behoved to be unequally divided for Summer and Winter, or else they behoved to haue two Dialls, one for Summer, and another for Winter.

The forme of this Diall was Hemispheriall, or an halfe Circle.

What things are to be considered in this diall.

In this Diall we haue to consider these points; First, that the lines were but halfe houres upon the diall, and not full houres. Secondly, that this miracle hath been wrought when the Sunne was in the height, for if it had beene in the declination, or in the after-noone, then it could not haue gone forward ten degrees; or if it

it had beene ſoone in the morning, it could not haue gone backe ten degrees. Thirdly, this miracle was wrought in the Summer time, the day being at the longeſt; it could not be brought backe ten degrees in the winter day, for when the day is ſhorteſt, the Sunne ariſeth to them at ſeven of the clocke: neither could this miracle be wrought at the Equinoctiall, for then they could not haue diſcerned the Sunne to caſt a ſhadow upon the diall, becauſe then the ſhadow is ſo long; but the Text ſaith, that the Sunne went backe ſo many degrees upon *Ahaz* diall, 2 *King*. 20. Therefore it ſeemes to haue beene wrought in the Summer time, at the longeſt day, when it was drawne backe from the eleventh houre to the ſixt, which is one houre after the Sunne riſing; for in the longeſt day it ariſeth to them at fiue of the clocke in the morning.

Queſt. Whether went the Sunne backe ten degrees, or did the Sunne ſtand ſtill, and the ſhadow goe backe upon the lines, [as *Abulenſis* upon 2 *King*. 20. holdeth, *the ſhadow went backe ten degrees*;] or did the Sunne go back and the ſhadow alſo?

Anſw. If the ſhadow had gone backe, and not the Sunne, the miracle had not beene ſo great, for when the Sunne goes forward naturally, the ſhadow goeth backward, now if the ſhadow had gone backe in an inſtant, and the Sunne ſtood ſtill, it had beene a miracle *quoad modum, ſed non quoad ſubſtantiam*, and it had beene but a miracle in the third degree; A miracle in the higheſt degree is, when nature had never a hand in a thing, as to make the Sunne goe backe ſo many degrees, or to ſtand ſtill. A miracle in the ſecond degree is this, when nature had once a hand in producing of a thing, but when nature fayleth once, it cannot reſtore it to the former caſe againe. Example. Nature bringeth forth a man ſeeing, now when he becommeth blind, nature cannot reſtore him

Three ſorts of miracles.

him to his ſight, and when he is reſtored to his ſight againe, it is a miracle in the ſecond degree. A miracle in the third degree is this, when nature in time could doe ſuch a thing, but cannot doe it upon a ſuddaine. Example. *Peters* Mother in law was ſicke of a Fever; Nature in time could cure one of a Fever, but Chriſt curing her upon a ſuddaine, this is a miracle in the third degree. Example 2. When a lumpe of figges was layd to *Hezekias* boyle, the figges in time would haue matured this boyle, and broken it, but when the Lord doth it upon a ſuddaine, this is a miracle in the third degree. So for the ſhadow to goe backe when the Sunne goeth forward, this is naturall to it, but for the ſhadow to goe backe upon a ſuddaine, this was a miracle in the third degree, but when the Sunne and the ſhadow both went backe, this was a miracle in the firſt degree, *& quoad modum & quoad ſubſtantiam.*

Queſt. What confirmation of his faith had this beene, if the Sunne had gone forward ten degrees, that had beene but the ordinary courſe of it?

Anſw. If it had gone forward ten degrees in an inſtant, that had beene a miracle; but when it went backe ten degrees peice by peice, this was a greater miracle; therefore he choſe rather that it ſhould goe backe ten degrees.

Obiect. If the Sunne went backe onely, and not the ſhadow, then it ſhould haue beene knowne through the whole world, and ſome of the Heathen would haue made mention of it in their writings; as *Dionyſius Areopagita* maketh mention of the Eclipſe of the Sunne in Chriſts Paſſion.

Anſw. The heathen in their writings might haue made mention of it which are not now extant: In the Booke of *Iaſon* there is mentiõ made of the ſtanding of the Sunne and Moone in *Ioſhua's* dayes, and that Booke is periſhed

ſhed now; ſhall we ſay then, that nothing is written in this Booke, becauſe this Booke is not extant?

Queſt. Whether was this a greater miracle when the Sunne went backe in *Hezekias* dayes, or when the Sunne ſtood ſtill in *Ioſhua's* dayes?

Anſw. If ye will reſpect them to whom this miracle was wrought in *Ioſhua's* dayes, it was a greater miracle; it was wrought for the confirmation of all *Iſrael*, and this was wrought but for the confirmation of *Hezekias*; Secondly, *Ioſhua's* day was longer than *Hezekias* day; *Hezekias* day was but twentie two houres, and *Ioſhua's* day was twentie and foure: *Ecclus* 46. 4. *Stetit Sol & una dies facta eſt in duas, Did not the Sunne goe backe by his meanes? And was not one day as long as two.*

Whether this miracle or that in *Ioſhua's* dayes was greateſt?

This miracle was wrought at three of the clocke in the afternoone, for the Moone was a quadrant of the Heaven diſtant from the Sunne, and quarter Moone; for *Gibea* was Southweſt from *Megiddo* where they did fight, and there the Sunne ſtood, and *Ajalon* where the Moone ſtood was Southeaſt.

Queſt. How ſtood the Sunne here at three afternoone Southweſt from the Moone, ſeeing it is ſaid to ſtand in the midſt of Heaven.

Anſw. There is a twofold midſt, the firſt *medium æquidiſtantiæ*, and the ſecond is *interpoſitionis*; the Sunne is *in medio æquidiſtantiæ*, when it is in the middle point, betwixt the Sunne-riſing and the Sunne-ſetting, this is in the midſt of the day; but it is *in medio interpoſitionis*, when it is in any part of the Heaven betwixt the two extreames, it was now but *in medio interpoſitionis.*

Medium { *æquidiſtantiæ.* / *interpoſitionis.*

This miracle was wrought twentie dayes after the Equinoxe.

Againe, this miracle was wrought twentie dayes after the Equinoxe; for *Ioſhua* inſtituted the Paſſeover *Cap.* 5. the fourteenth day of *Niſan*, which was at the Equinoxe, and that Moone had but fourteene dayes to runne to the change, and now the Moone was before

the Sunne; but when the miracle fell out, the Moone was behinde the Sunne, and it was quarter-Moone; so that the fourteene dayes of the old Moone, and the eight dayes of the other Moone, made up twenty dayes after the Equinoxe.

Ioshua's day was 24. houres.

Thirdly, *Ioshua's* day was twenty-foure houres, nine houres alreadie past, and three houres to the Sunne-setting; then the Sunne stood a whole Equinoctiall day, which all being joyned together, maketh twenty-foure houres, then it is said *Iosh.* 10. 14. *That there was no day like to it before or after*, which must be understood, that there was no day before or after like unto it for length.

Hezekias day was 22. houres.

Hezekias day was but twenty-two houres in length, which is proved thus; the Sunne had runne twelue degrees already forward upon *Ahaz* Diall, which maketh sixe planetary houres; then it goeth backe againe tenne degrees, which maketh fiue planetary houres, and this made eleven houres.

Quest.

Might not the Sunne haue gone backe to the Sunne-rising, and so haue made sixe planetary houres?

Answ.

Not; becausse the Sunne casteth no shadow upon the Diall of *Ahaz* an houre after it riseth, and an houre before it set; neither upon any other Diall, for then the shadowes are so long, that they shew not the houre, it went backe then but to the houre after that it arose, which was the second planetary houre, then it had fiue planetary houres to the midst of the day, which made up sixteene houres; and six houres to the Sunne-setting, which maketh in all twenty-two houres.

Now to make some application and spirituall use of these Dials.

The spirituall use of these Dials.

Christ before his Incarnation was like to the Sunne shining upon the Equinoctiall Diall, where the shadow is very low; secondly, before Christ came in the flesh, there were many Ceremonies, and a long shadow, but since

ſince Chriſt came in the fleſh, this is like the Sunne ſhining upon the Polar Diall, the ſhadow is ſhort and the Sunne is neerer.

Thirdly, our eſtate in this life compared with the life to come, is like to the meridionall Diall; for the meridionall Diall ſheweth not the twelfth houre; ſo in this life, we ſee not the ſonne of righteouſneſſe in his brightneſſe.

Fourthly, our eſtate in this life, is like the verticall Diall, which ſheweth neither the riſing nor ſetting of the Sunne; ſo in this life we know neither our comming into the world, nor the time when we are to goe out of it.

Fiftly, our eſtate in the life to come is like the Horizontall Diall, for as the Sunne ſhineth alwaies upon the Horizontall Diall; ſo ſhall the Sunne of righteouſneſſe ſhine alwayes upon us in the life to come.

CHAPTER XXVI.

Of their Day.

GEN. 1. 3. *And the Evening and the Morning were the firſt day.*

A Day in the Scripture, is either a naturall, artificiall, or a propheticall day.

Dies { *Naturalis. Artificialis. Propheticus.*

The naturall day conſiſteth of foure and twentie houres, comprehending day and night, *Num.* 8. 17. *In that day that I ſmote every firſt borne in the land of Egypt.* But *Exod.* 12. 29. it is ſaid, *that at midnight the Lord ſmote the firſt borne of Egypt*; ſo that by *day* here is meant the whole twentie foure houres.

A day put for 24. houres.

The

The artificiall day began at the Sunne-rising, and ended at the Sunne-setting, *Exod.* 16. 14. *Why sit yee all the day from morning till night?* And it had three Periods in it, morning, mid-day, and evening; and the mid-day is called *Zeharaïm*, and it is put in the duall number, because it containeth a part of the forenoone, and a part of the afternoone.

זהרים *Meridies.*

Psal. 65. 8. *Thou makest the outgoings of the morning, and the evening to rejoyce*; the outgoings of the morne, is the rising of the starres before the Sunne rise, as φωσφόρος, and the outgoings of the evening, that is, when the Moone riseth, and the starres with her, as *Hesperus*; the Sunne is said to go out as it were out *of his chamber*, when he ariseth out of the Sea, or the earth, *Psal.* 19. And he is said to goe in and to dip in the Sea, *Mark.* 4. when he setteth.

Ortus Heliacus, is when the starres arise with the Sunne; *Ortus Chronicus*, is the rising of the starres with the Moone; *Ortus Cosmicus*, is when the starres rise at certaine seasons in the yeare, as *Orion*, *Plejades*, &c.

Ortus { *Heliacus.* *Chronicus.* *Cosmicus.*

A Propheticall day is taken for a yeare in the Scriptures; as they had a propheticall day, so they had propheticall weekes, propheticall moneths, and propheticall yeares.

Propheticall dayes, weekes, and yeares.

A weeke signifieth a weeke of yeares, as *Daniels seventie weekes, Dan.* 9. 25. So the moneth signifieth a moneth of yeares, according to the Greeke computation, counting thirtie dayes to a moneth; so the yeare signifieth a yeare of yeares, *Iere.* 28. 3. *Adhuc duo anni annorū*; So these places in the *Revelation*, *Forty two moneths an hundreth and sixtie dayes three yeares and an halfe, so time, times, and halfe a time*, are prophetically to be understood; A propheticall day, is a yeare; the weeke seven yeares, the moneth thirtie yeares, and the propheticall yeare three hundreth and sixtie yeares, and this way

way they counted, to signifie the shortnesse of the time.

A day is applyed in the Scripture first to our estate in grace, *Heb.* 4. *To day if ye will heare his voyce, harden not your hearts*; and all the Comparisons in the Scriptures are taken from the forenoone, to shew the growth of grace; First, φωσφόρος, or the morning Starre, *and the dawning of the day, and the day-starre arise in your hearts*, 2 Pet. 1. 19. Secondly, to the Sunne-rising, *Esay* 8. 20. *It is because there is no morning in them*; and thirdly, to the Sunne in the strength of the day, *Iudg.* 5. 3.

A day applied to the estate of grace.

Then the declination of grace is compared to the Sunne in the afternoone, *Iere.* 6. 4. *Arise, let us goe up at noone*; *woe unto us for the day goeth away, for the shadowes of the evening are stretched out*, Micah 3. And *the Sunne set upon the Prophets.*

Declination of grace compared to the declining of the Sunne.

The forenoone is compared to the time of grace before it come to the declining, therefore let us make great reckoning of this time to redeeme it, *Psal.* 108. 2. *I my selfe will awake early*: but in the Originall it is more emphaticall, [*Hagnira shahher*] *Expergefaciam auroram.* As if *David* should say, the morning never tooke me napping, but I wakened it still.

הָעִירָה שָׁחַר

Expergefaciam Auroram.

Secondly, the day representeth the shortnesse of our life to us, and it is compared to an artificiall day, *Psal.* 90. 5. *In the morning it flourisheth, and groweth up, but in the evening it is cut downe and withereth*: it is like *Ionas* Gourd, which groweth up in one artificiall day, and decayeth againe; and the houres of the day whereunto our life is compared, are like planetary houres, long in the Summer, and short in the Winter: Compare our dayes with the dayes of our fathers, they are but few and evill, in respect of their dayes, therefore our dayes are called *dies palmares.*

The day representeth the shortnesse of our life.

The Lord made the day for man to travaile, and the night

The day was made for man to travaile in it.

night for him to reſt in, therefore they are monſters in nature, that invert this order, who ſleepe in the day and wake in the night, *Pſal.* 104.23. *Man goeth forth unto his worke, and to his labour, untill the evening.* And *Verſ.* 20. *Thou makeſt darkneſſe, and it is night, wherein all the beaſts of the Forreſt doe creepe forth*: Thoſe who turne day into night, follow the beaſts, and not man; ſuch a monſter was *Heliogabalus*, who would riſe at night, and then cauſe morning ſalutations to be given unto him: the Hiſtory ſaith, that the world ſeemed to goe backward in this monſters dayes: this ſort of people *Seneca* calleth them our *Antipodes*, for when we riſe they goe to bed *& contrà.*

How they reckoned the dayes of the Weeke.

THe *Iewes* reckoned their dayes thus; *Prima Sabbath, ſecunda ſabbath*, the firſt day of the weeke, the ſecond day of the weeke, &c. Secondly, the Latine Church reckoned from the Paſſeover, *Prima feria, ſecunda feria, &c.* Thirdly, they borrowed afterward another ſort of reckoning from the Heathen, who reckoned their dayes by the Planets, the *Sunne*, the *Moone*, *Mercurie*, *Mars*, *&c.*

Queſt. What is the reaſon that they reckoned not the dayes of the weeke according to the order of the Planets, for the Planets ſtand after this order, *Saturne* ſtands in the higheſt place, then *Iupiter*, next *Mars*, and ſo in order *Sol*, *Mercurie*, *Venus*, and then *Luna*. *Iupiter* followeth not *Saturne* in the dayes of the weeke, but *Sol*; ſo *Mercurie* followeth not *Sol* but *Luna*.

Anſw. The order of the dayes of the weeke is Mathematicall; for the ſeven Planets being ſet downe in a circle according to their owne naturall order, by an equall diſtance, they make ſeven triangles, reaching from their baſes

baſes to the Hemiſphere, whoſe baſes ariſe from the ſeverall corners drawne in the circle, in whoſe circumference, the ſeven Planets are ſet downe according to their owne order, making up one equall triangle in every one of their two ſides, as, ☉ *Sol*, ☽ *Luna*, ♂ *Mars*; ☉ *Sol* is in the right ſide of the triangle, ☽ *Luna* in the top, and ♂ *Mars* in the left ſide of the triangle; and ſo from ♂ *Mars* to ♃ *Iupiter* by ☿ *Mercurie*; and from ♃ *Iupiter* to ♄ *Saturne* by ♀ *Venus*; and from ♄ *Saturne* to ☽ *Luna* by ☉ *Sol*, and from the ☽ *Moone* to ☿ *Mercurie* by ♂ *Mars*; and from ☿ *Mercurie* to ♀ *Venus* by ♃ *Iupiter*, as yee may ſee in the figure following.

A Demonſtration to ſhew how the dayes are reckoned according to the ſeven Planets.

Queſt. Whether may theſe names of the weeke dayes which are impoſed by the Heathen, be uſed in the Chriſtian Church or not?

Anſw. The Apoſtles themſelues uſed ſuch names for diſtinction, as *Areopagus, Mars ſtreete, Act.* 17. So, *we ſailed in a Shippe whoſe Badge was Caſtor and Pollux. Act.* 28. and ſuch like.

CHAPTER XXVII.

Of their moneth.

EXOD. 12. 2. *This ſhall be the beginning of moneths to you.*

Reaſons proving how many dayes every moneth had.

BEfore the people of God came out of *Egypt*, the moneths were reckoned according to the courſe of the Sunne, following the cuſtome of the *Egyptians* and *Chaldeans*, and their moneths were full thirtie dayes, as may be gathered out of the eight of *Geneſis*, the floud began to waxe the ſeventh day of the ſecond moneth *Iair*, anſwering to our *May*; and it began to decreaſe in the ſeventh day of the ſeventh moneth *Tiſhri*: from the ſeventh day of the ſecond moneth, to the ſeventh day of the ſeventh, are one hundred and fiftie dayes, which being divided by thirtie, giveth to every moneth thirtie dayes. After they came out of *Ægypt* their moneths were full thirtie dayes, *Numb.* 11. 19. *Yee ſhall not eate one day, neither fiue dayes, neither tenne dayes but even a whole moneth.* Hence we may gather that their moneth was full thirtie dayes; becauſe they reckoned by fiue, ten, twentie, thirtie. So there were twelue moneths in the yeare, every moneth conſiſting

Reaſons proving how many moneths are in the yeare.

of

of thirtie dayes: 1 *King.* 4. 7. *And Salomon had twelue Officers over all Israel, which provided victuals for the King and his houshold.* Each man in his moneth through the yeare made provision: now if there had beene more then twelue moneths in the yeare, (as afterward the *Iewes* made their intercalar yeare *Veadar*) then one should haue had two moneths. So 1 *Chron.* 27. 1. and 12. 15. *The chiefe Officers served the King by courses, which came in and out moneth by moneth throughout all the moneths in the yeare:* here we may see that there were twelue moneths in the yeare, & every moneth had thirty dayes, which made up in the yere three hundred and sixtie dayes.

But because there were fiue full dayes lacking in the moneths to fill up the course of the Sunne, which is three hundred sixtie and fiue dayes, the *Egyptians* put to the fiue dayes called ἐπαγόμενοι to the last moneth *Tishri*: and they illustrate the matter by this apologue, they say, that *Mercurie* and the *Moone* at a time did play at the dice for the fiue odde dayes, and that *Mercurie* did winne them from the *Moone*, and *Mercurie* followed the course of the Sunne. And in respect the Sunne every yeare runneth three hundred sixtie fiue dayes and sixe odde houres, which sixe odde houres every fourth yeare maketh a day, they added this day to the fourth yeare, which yeare by the *Egyptians* was called κυνικὸς ἐνιαυτὸς, as ye would say the dog turning about to himselfe, as when he biteth his owne taile: and the *Latines* called it *annus* from *annulus*, because it turned about to the same point againe. So *Ioh.* 18. 13. ἐνιαυτὸς is a yeare, so *Luk.* 3. 2. This odde day which was added every fourth yeare was called *dies desultorius*, because it wandered to and fro through the whole yeare, for the space of one hundred and twentie yeares. This is called *seculum*, *Gen.* 26. and therefore they inter-laced

The twelue moneths come short of the course of the Sunne fiue dayes.

The fiue odde dayes illustrated by an apologue of *Mercurie* and the Moone.

How the leape yeare or bissextile is made up.

This desultorie or bissextile day at the first did run thorow the twelve Moneths.

What makes an embolimie yeare.

ced a whole moneth for this *desultorius dies*, which in the space of one hundred and twentie years maketh up a moneth of thirty dayes: and because that day which afterward was inter-called in the fourth yeare lacked some scruples of a whole day, therefore in the space of one hundred thirty and sixe yeares the Sunne turned backe a day in every moneth, when it commeth to the *Equinoxe* or *Solstice*. The Sunne was in the *Equinoxe* at Christs death, in the twentie fifth of *March*, now it is come to the tenth of *March*, and if the world should continue long, it should come to the tenth of *Ianuary* and so backward. This sheweth that the Sunne keepeth the revolution of the first mover, who comes alwayes neerer to the North Pole, as the *Astronomers* haue observed.

The Sunnes course commeth alwayes backe in the moneths.

The Sunne followeth the first mover.

פטר & נפטר *Purificare.*

These fiue ἐπαγόμενοι *dies*, the last of them *Nehemias* calleth *Nephthar*, from the word *patar*, *purificare*, for writing to the *Iewes* which were in *Egypt*, 2 *Macc.* 1. 36. he sayes, *that the Temple was purified upon the last of these* ἐπαγόμενοι *dies*, called *naphthar*: for the *Egyptian* moneths had alwayes thirtie dayes, which make up in the yeare three hundred and sixtie dayes, and fiue odde dayes which added to the end of the yeare were called ἐπαγόμενοι, and by *Egyptians* and *Arabians*, *Nasi*, the first of them was called *Osiris*, and the fift *naphthar*.

These fiue intercalar dayes had divers names among the *Egyptians*.

The moneth of the Moone hath twenty nine dayes and twelue houres, therefore amongst the *Iewes* the moneths were either twenty nine, or full thirty.

A threefold computation of the moneths of the Moone.

The moneths of the Moone are considered three manner of wayes. First, as the Moone goeth from one point of the Zodiacke and returneth backe to the same againe: and this is called *periodus, vel cursus lunaris*, which space of time is more then twenty seven dayes, and lesse then twenty eight. The second is the returning of the Moone to the same place where she went backe

backe last from the Sunne, and this is called συνόδος σελήνης: this consisteth of twenty nine dayes and twelue whole houres. The third is the second day from the conjunction, and it is called φαγγάριον or ἀποκρύσις σελήνης, the apparition of the new Moone; this is in the second day after the conjunction.

All the time before the captivitie the moneths had no proper names, *Ezek.* 1. 1. *Now it came to passe in the thirtieth yeare, in the fourth*, that is, in the fourth moneth. So the *Romanes* gaue the names to the moneths from their number, as *September, October, &c.* Therefore these three names spoken of, 1 *King.6.* 37. 38. *Ziph* for the second moneth, and *Bul* for the eight, and so *ethanim*; These first names *Ziph* and *Bul, Scaliger* holdeth them to be *Sydonian* names, or *Tyrian*: but we may say rather that they were appellatiue names all this time; *Ziph, significat amœnitatem, Dan.* 2. 31. so the moneth *ethanim, mensis antiquorum*, a *Chaldie* word, because they reckoned the creation of the world from that moneth.

No proper names of the moneths before the Captivitie.

The names of the moneths before the captivitie were appellatiue.

Alexander the great changed these *Chaldie* names which they had learned in the Captivitie, into *Macedonian* names, as *Adar* he called it *Xanthius*, and *tisbri* he called it διοσκορὸς, as yee would say *Iupiters* boy, 1 *Macch.9.* 50.

It was after the captivitie before they learned to inter-call their moneth, and then they began to inter-call them, that they might make both the Sunne and the Moone come both to one period every second or third yeare. And that they might know the time of the change of the Moone, for the keeping of their feasts the better: and for every second or third yeare they doubled the moneth *adar*, and called it *veadar*, and this yeare was called the *embolimie* yeare. And because the Sunne and the Moone met not in one period the second or

The reason of the moneths intercalation after the captivitie.

The course of the Sun and Moone agree after nineteene yeares are compleat, and called the golden number.

or third yeare, therefore they made up the golden number consisting of nineteene yeares, wherein the Sunne and the Moone met both in one period together. The rule for this *embolimie* amongst the *Hebrewes* was this; *ter ter bis bis ter ter ter, id est, mensis intercalandus est, anno tertio, sexto, octavo, undecimo, decimo quarto, decimo septimo, decimo nono, et annus decimus nonus erat intercalandus,* consisting of seven moneths.

Before the captivitie they had no other inter-calling or reducing the Moone to the Sunne, but onely *dies ἐπαγόμενοι Egyptiorum:* and the *Turkes* at this day observing onely the lunarie yeare, and never reducing the Moone to the Sunne, therefore the moneth *Rammadon* falleth sometimes in Summer, and sometimes in winter.

When they inter-called their moneths, they called the moneth which they inter-called, *Veadar*; and this *Veader* was their twelfth moneth, and *Adar* was their thirteenth moneth; this *Veadar* was but esteemed as *momentum temporis* among the *Iewes*, and in their civill computations it had no use, neither judged they any cause in this moneth, and the *Iewes* set downe this case.

Ruben and *Simeon* were two twins; *Ruben* the eldest was borne in the last day of the intercalar moneth *Veadar*, and *Simeon* his brother was borne in the first day of the ordinary moneth *adar*, so that *Simeon* was but a day younger then *Ruben*. And the case was handled amongst the Iudges which of them should enter into the inheritance first, and they ordained that *Simeon* should enter a moneth before his brother *Ruben*, because *Ruben* was borne in that moneth which was not reckoned amongst the moneths, and therefore they counted him a moneth younger then his brother *Simeon*.

The Sunne exceedeth the Moones course el vendayes.

This reckoning they kept, that they might reduce the course of the Moone to the Sunne, for the Sunne exceedeth

ceedeth the Moone eleven dayes; and alſo the moneth exceedeth the Moone in the whole yeare ſixe dayes, (when the moneths are full thirtie dayes.) And thirdly the Sunne exceedeth the twelue moneths, fiue dayes and ſixe houres, which ſixe houres every fourth yeare maketh up a day, and this yeare we call leape yeare: theſe eleven odde dayes are not caſt away, they are *inſtitij dies*, or ingrafted daies, as a graft is grafted in a tree, and they are called the Epact, becauſe they are caſt to, to the end of the year, for to reduce the Moones courſe to the courſe of the Sunne; neither are they left as *dies deſultorij*, to runne at randome through all the moneths of the yeare.

The Sunne exceedeth the Moones courſe eleven dayes.
The moneth exceedeth the Moones courſe ſixe dayes.
The Sunne exceedeth the twelue moneths fiue dayes and ſixe houres.
What maketh up the leape yeare.

This time of the Epact with them is counted as no time, and they illuſtrate the matter thus. A man had thirty ſonnes and thirty daughters, and three which were neither his ſonnes nor his daughters, but abortives, borne out of time; theſe thirty ſonnes and thirty daughters were the dayes & the nights of the moneths, and the three odde dayes after the third *embolimie* were reſerved as *inſtitij dies*, untill the next *embolimie*, and were no part of the moneths of the yeare, untill the ſeventh *embolimie*.

The embolimie epact counted as no time.

The ſpirituall uſe which the Scripture maketh of the Moone is, firſt to ſhew us the inſtabilitie of the world, therefore *Revel.* 12.1. the Church is the *woman cloathed with the Sunne, having the moone under her feet*: to ſignifie that the Church ſhall tread under foote the changeable world.

Secondly, as the Moone changeth, ſo doth the life of man, *Iob* 14 *while my change come*: ſo *Prov.* 31. 8. *aperi os tuum in cauſa filiorum mutationis*, that is, for him that is going to be put to death; and as we pray when the Moone changeth, Lord ſend us a good change, ſo ſhould we pray eſpecially when we are ready to

בני חלוף *Filii mutationis.*

die, that the Lord would giue us a happie change.

CHAPTER XXVIII.

Of their Yeare.

2 CHRO. 24. 23. *And it came to passe at the end of the yeare, (or in the revolution of the yeare) that the Host of* Aſſyria *came up.*

THe *Iewes* had a twofold beginning of the reckoning of their yeare; the first was from *Tishri*, the second was from *Nisan*.

They began their first reckoning from *Tishri*, in the moneth *Elul* their yeare ended, and in this moneth their new yeare began; this was called [*Tekuphah*] *revolutio anni*. 1 *King*. 20. 26. it was in this moneth that the Kings went forth to battaile, 2 *Sam*. 11. 1. And *it came to passe when the yeare was expired at the time when Kings went out to battaile*. They went out to battaile at this time of the yeare, because then the heat of the yeare was declining; and the Chaldees called this moneth, *Mensis Ethanim, id est, veterum*, 1 *King*. 8. 2. In this moneth they began to reckon before they came out of *Egypt*, because the *Iewes* held that the world was created in this moneth; this moneth is called [*Hhoreph*] *pueritia*, for as *Tishri* is the beginning of the yeare, *Gen*. 8. 22. so the beginning of our age is our childhood, *Iob* 29. 4.

תְּקוּפָה *Revolutio.*

אתנים *Mensis Antiquorum.*

חרף *chaldaicè Pueritia et Hyems.*

Their Ecclesiasticall reckoning began in *Nisan*.

Their Ecclesiasticall reckoning began in *Nisan*, *Exod*. 12. 1 *Chron*. 12. 15. These *are they who went over Iordan in the first moneth, when Iordan had ouerflowed all the bankes*: this was in the moneth *Nisan*, for then the snow melteth upon the mountaines of *Libanus*, and the waters

ters overflow the banks of *Iordan*. *Ioh.* 4. 35. *Say ye not there are yet foure moneths and then commeth the harveſt?* that is, the *Paſcha* and the *Pentecoſt*; the firſt was the beginning of the harveſt, and the laſt was the end of the harveſt; the beginning of the harveſt fell in the firſt moneth of the yeare in *Niſan*; for on the fourteenth day was the *Paſcha*, & on the fifteenth day they brought in handfuls of new Corne; and *Zach.* 7. 1. *The word of the Lord came unto Zachariah in the fourth day of the ninth moneth, even in Chiſleu*, that is, in the ninth from *Niſan*. So the feaſt of the Tabernacles was kept in the ſeventh moneth *Tiſhri*, which is the ſeventh from *Niſan*.

From *Niſan* they reckoned their feaſts, the reigne of their Kings, their contracts, bonds, and Obligations. — What they reckoned from every moneth.

From *Elul* anſwering to our *Auguſt*; they reckoned the age of their young beaſts which they were to offer to the Lord, none of their beaſts were offered before *Elul*.

Thirdly, from *Tiſhri* anſwering to our *September*, they reckoned the ſeventh yeare of the reſting of their land, and their Iubilees; and from this time they reckoned how long their trees were circumciſed or uncircumciſed. — Vide *Buxtor. Synag.*

Fourthly, from *Shebat* anſwering to our *Ianuary*, they reckoned all their trees which payed fruit, they payed tithe onely of theſe trees which began to flouriſh at that time.

The concluſion of this is; As the Lord changed the reckoning of the *Iewes* from *Tiſhri* to *Niſan*, becauſe the *Iewes* then were delivered out of *Egypt*; ſo the Lord hath changed our reckoning now from the old Sabbath of the *Iewes*, to the new reckoning of our Sabbath, becauſe this day our delivery and redemption was finiſhed; 2 *Cor.* 5. 17. *Old things are paſſed away, behold all things are become new.* — *Concluſion.*

CHAPTER XXIX.

Of their numbring, and manner of counting.

PRO. 3. 6. *Wisedome commeth with length of dayes in her right hand.*

THey numbered of old three manner of wayes; first, by their fingers; secondly, by letters; and thirdly, by Ciphers.

First, by their fingers, for as their first measure was their hand. *Esay* 40. 12. *Who hath measured the waters with the hollow of his hand, and met out the heavens with his span?* So their first numbering was by their fingers; and *Salomon* alludeth to this forme, *Pro. 3. 6. Wisedome cōmeth with length of dayes in her right hand.* The *Greeks* called this ἀποπεμπάζειν, becausе they numbered upon their fiue fingers; so *Ovidius*, *Lib. 2. Fast.*

Seu quia tot digitis per quos numerare Solemus.

So *Iuvenal* writing of *Nestor*;

——*Sua dextra computat annos.*

They numbered upon their ten fingers, becausе no simple number can go beyond nine, and the tenth number is the complement of all simple numbers.

They numbered, first with their right hand upon the left, becausе the right was the most fit hand for action, for the spirits lie in the right side of the heart, and so make the right hand more fit to doe any thing; and the bloud lieth more to the left side, and therefore the left hand is not so fit for action. *Salomon* saith, *that the wise mans heart is at his right hand, Eccles.* 10. 2. the spi-

rits

rits enableth his hand more to doe; and the fooles is at his left hand, becauſe there are not ſo many ſpirits in the left ſide of the heart to quicken the hand; but when the ſpirits encline equally to both the ſides, then he is [*Itter jad*] *ambidexter*, that could uſe the left hand as well as the right; ſuch were the men of *Benjamin* and *Ehud*; it ſhould not be tranſlated *left handed*, *Iudg.* 3. 15. but he who uſed both the hands.

אטר יד
Ambidexter.

They numbered upon the left hand from one to ninetie nine, and at an hundreth they began to turne to the right hand; therefore *Ianus* was ſet up at *Rome*, with the number of the dayes in the yeare upon his hands, having the great number upon his right hand, and the ſmall number upon his left.

Plinius. Lib. 44.

The way how they numbered upon the left hand was this; when they counted one, they laid the point of their little finger in the midſt of their palme; when they counted 2, they laid the ring finger upon the palme of their hand, when they counted 3, they laid their middle finger upon the palme of their hand; when they counted 4, they lifted up their little finger from the palme of their hand, and they left other two fingers lie ſtill upon the palme of their hand; when they counted 5, they lifted up the ring-finger from the palme of their hand; and when 6, they lifted up the middle finger; when 7, they laid the point of their little finger about the middle of their hand; and when 8, the ring-finger about the middle of their hand; when 9, the middle finger about the middle of their hand; when 10, they laid the naile of their forefinger at the middle of the thumbe; when 20, they laid the naile of the forefinger betwixt the joynts of the thumbe; when 30. they laid the naile of the forefinger and the naile of the thumbe together; when 40, they laid the thumbe upon the forefinger croſſe-wayes; when 50, they inclined the

Beda de ratione temporum.

The manner of their counting from 10. to 100.

All numbers under an hundred were counted upon the left hand.

thumbe to the palme of the hand; when 60, they laid the top of the forefinger to the thumbe; when 70. they laid the naile of the thumbe to the top of the forefinger; when 80, they laid the naile of the thumbe betwixt the forefinger and middle finger; when 90. they laid the naile of the forefinger at the roote of the thumbe. *Luk.* 15. 4. The Parable seemeth to allude to this forme of counting, *he left ninetie and nine and sought that one which was lost.*

All numbers from an hundred to a thousand upon the right hand.

Then they transferred the numbers from their left hand to the right hand, and they numbered hundreths upon the right hand, as they number simple numbers upon the left hand.

All numbers from 1000 to 100000. they numbered with their left hand.

When they came to reckon 1000, they laid the palme of their left hand upon their breast, with their fingers spread; when 2000, they laid the backe of their left hand upon their breast with their fingers spread; when they numbered 30000, they laid the palme of their left hand upon their breast with their fingers upward; when they numbered 40000, they laid the backe of their left hand upon their breast, and their fingers downward; when 50000, they laid the palme of their left hand upon their navell, with their fingers upward; when 60000, they laid the backe of their hand upon their navell, with their fingers downward; when 70000, they laid the palme of their left hand upon their left thigh, with their fingers crossewayes; when 80000, they laid the backe of their left hand upon their left thigh, with their fingers upward; when 90000, they laid the palme of their left hand upon their left thigh, with their fingers downward; so that the hand was laid twice up and twice downe, backward and forward upon their breast, navell, and thigh, therefore *Plautus* saith, *Ecce autem avertit nixus læva, in femore habet manum, dextra digitis rationem computat feriens femur*, that is,

is, he turneth his left hand from his left thigh, & is come with his right to ſmite upon his right thigh, to ſignifie an exceeding great number.

When they came to 100000, they counted with their right hand upon their belly, navell, and thigh, as they did before untill they came to 10000000.

After 100000. they counted the ſame way with their right hand.

The Hebrewes, Greekes, and Latines, counted likewiſe by the letters of their Alphabet; the Hebrewes and Greekes numbered by all the letters of the Alphabet; but the Latines had onely ſixe by which they counted, *M. D. C. X. V. I.* *M.* for 1000. *D.* for 500. *C.* for 100. *X.* for 10. and *I.* for 1.

M. *Mille.*
D. *Dimidium mille.*
X. Becauſe it conſiſteth of two *V V.*
V. Becauſe it ſtandeth in the fift place amongſt the Vowels.

Afterwards they numbered by Ciphers, which were but lately found out: The *Turkes* learned it from the *Arabians*; we from the *Turkes*; and it commeth from the Hebrew word [*Saphar*] *numerare*; in the *Arabicke*, *Siphra eſt privatio*, that is, a figure in the number which ſignifieth nothing by it ſelfe.

ספר
Numerare.

The Ancients did not onely number with their fingers, but alſo ſpeake with them; unto which *Salomon* alludeth, *Pro. 6. 13. The wicked man he ſpeaketh with his fingers*; therefore *Nævius* ſaith, *Alij dat annulum, alium invocat, cumq; alio cantat, alijs deniq; dat digito literas*; *He giues a ring to one, he calls upon another, he ſings with another, and to others he giues letters by his fingers*, that is, he mixeth his ſpeeches with others by poynting out Letters with his fingers. *Beda* in his Booke *de indigitatione*, ſets downe the manner how they ſpake with their fingers, after he hath ſet downe the manner how they counted with them, for he ſaith, *De ipſo computo quædam manualis loquela figurari poteſt, quâ literis quis ſigillatim expreſsis, verba quæ eiſdē literis contineantur alteri qui hanc quoq; noverit induſtriam tametſi longè poſito legenda & intelligenda contradat*: that is, *out of the ſame numbering there may be drawne out a certaine ſpeaking by the hands, which*

Alluſion. In tarentilla.

Loqui digitis quid.

Beda libello de indigitatione.

which a man may deliver to another who ſtands a farre off, who hath the ſame skill both to read and underſtand, and this is by Letters expreſſed ſeverally, and the whole words are contained in theſe Letters. So that the ſame way a man counts with his fingers, that ſame way doth he ſpeake with his fingers, for the firſt number upon the hand, poynteth out the firſt Letter, the ſecond number the ſecond Letter, and ſo to the end of the Alphabet, and the man that had the beſt dexteritie did joyne the Letters together, and made up a word or phraſe, which onely he and the ſpeaker underſtood.

Concluſion. They reckoned their numbers upon their fingers: when we looke upon our fingers, we ſhould learne to number our dayes; *Wiſedome* biddeth us binde her precepts to our fingers, *Prov.*7. 3. Alluding to their Phylacteries which they had upon their Armes; ſo ſhould we put thoſe numbers upon our hands, and continually make uſe of them for the ſhortneſſe of our life.

CHAPTER XXX.

Of their civill Contracts, and manner of writing them.

IERE. 32. 7. *Buy thee my field that is in* Anathoth, *for the right of redemption is thine to buy it, &c.*

IN this contract and bargaine betweene *Ieremie* and his Vncles ſonne *Hanameel*, conſider firſt the manner how the contract was written; and ſecondly, how this teſtimony is cited by *Matthew, Cap.*27.7.

Scaliger in Elencho. Firſt, for the manner of writing the contract, he who was to buy the ground wrote two Inſtruments, the one he

he ſealed with his owne Signet, the other he ſhewed uncloſed to the witneſſes, that they might ſubſcribe and beare witneſſe of that which was written: this the witneſſes did ſubſcribe upon the backe of the incloſed inſtrument, and theſe two Inſtruments were almoſt alike in all things, ſaue onely that in the ſealed Inſtrument ſomething was concealed from the witneſſes, the things concealed were theſe, the price of the Land, and the time of the redemption, theſe they concealed, (for none knew theſe but the buyer and the ſeller) in caſe that the *Goel* or the next of the kindred knowing the time of the redemption, and the price, and the Morgager not being able to redeeme it at the day, it was lawfull for the next of the kindred to haue redeemed it; theſe two being concealed, there was place ſtill for the poore man to redeeme his Land after the day, therefore they ſet downe in the incloſed Inſtrument, onely the bare diſpoſition without the price or time of redemption. So amongſt the *Romanes*, when they ſealed their latter will, they concealed the name of the heire, leſt any wrong ſhould be done unto him.

Two Inſtruments written at the buying of Land, one cloſed and another not cloſed.

What things were concealed from the witneſſes in the cloſed Inſtrument.

Calius Rodoginus.

It may be asked how theſe words are cited by *Mathew, chap.* 27. 9. *Then was fulfilled that which was ſpoken by Ieremie the Prophet ſaying, and they tooke the thirtie peices of ſilver the price of him that was valued, which they of the children of Iſrael did value, and gaue them for a potters field, as the Lord appointed me*; he alledgeth *Ieremie*, but the words are ſpoken by *Zecharie, chap.* 11.

Queſt.

This teſtimonie in *Mathew* is made up of the ſaying of *Ieremie* and *Zecharie*, and yet *Ieremie* is onely cited by *Mathew*: for it is the manner of the new Teſtament to make up one teſtimonie of two cited out of the old Teſtament, although written in divers places in the old Teſtament. Example. *Peter Acts* 1. 20. maketh up but one teſtimonie of divers places collected out of the

Anſw.

The New Teſtament citeth two places out of the old to make up one teſtimonie.

Pſalme *69.* 17. and 109. 8. ſo 1 *Pet.* 2. 7. this teſtimony is made up of diverſe teſtimonies out of the Pſalme 118. 22. and *Eſay* 8. 14. So Chriſt, *Math.* 21. 5. maketh up one teſtimony out of *Eſay* 62. 11. and *Zach.* 11. 11. So *Mat.* 21. 14. made up of *Eſay* 56. 7. and *Iere.* 7. 11.

The New Teſtament in citing of two Prophets, expreſſe him who hath the chiefe part of the teſtimonie.

Secondly, this is the manner of the New Teſtament, when teſtimonies are cited out of two, they leaue out the one and expreſſe onely the other, and they cite the whole teſtimony as written by one: example, *Mat.* 21. 5. there is a teſtimony cited out of two Prophets, yet they are cited but as one teſtimony, it is cited out of two Prophets, *Eſay* 62. 11. and *Zach.* 9. 9. Yet the Evangeliſt ſaith, *that it might be fulfilled which was ſpoken by the Prophet*; the firſt words are *Eſayes*, the latter are *Zacharies*, and yet they are cited as if they were the words of *Zachary*. So *Mark.* 1. 2. *As it is written in the Prophets*; this teſtimony is written both in *Eſay* and *Malachy*, *Behold I ſend my Meſſenger before thy face, &c.* yet *Mat.* 3. 3. *Eſay* is onely cited and not *Malachy*.

Why *Matthew* rather cites *Ieremie* than *Zacharie*.

Now let us conſider here why the Evangeliſt citeth here *Ieremie* rather than *Zacharie*, the Evangeliſt would giue a reaſō here, not ſo much why Chriſt was bought by the Scribes and Phariſies, as of the feild which was bought for ſuch a price; *Zachary* ſpeaketh nothing of the field that was bought, wherefore it had not beene pertinent for the Evangeliſt to haue brought in the teſtimony of *Zachary* here. *Ieremie* in his thirtieth ſecond Chapter telleth when the Captivitie was now approaching, he is commanded to buy ſuch a field, and in buying ſuch a field there was ſome ſecret myſtery; ſecondly, there was ſome analogie, for this feild bought by *Ieremy* was a type of the Potters field, whereof *Matthew* ſpeaketh, and the analogie conſiſted eſpecially in this, the field which *Mathew* maketh mentiō of, was bought to be a buriall for ſtrangers, and this was typed in the field

field which was bought by *Ieremy*, for *Ieremy* was commanded to buy this field at that time when he was taken prisoner, and when there was little or no hope for him to come out of prison, and when the City was besieged by the *Chaldeans*; the buyer might thinke now that he had but small reason to buy that land, which was presently to be taken by the *Chaldeans*; *Ieremie* might haue said unto the Lord, the Citie is to be delivered into the hands of the *Chaldeans*, and thou bidst me buy the field for so much money, & the Lord saith, I will deliver this Citie into the hand of the *Chaldeans*; hence it may seeme that this field was bought rather for strangers than for the buyer himselfe, or any that belonged unto him; therefore *Lament.* 5. 2. *Ieremie* saith, *our inheritance is turned to strangers, our houses to Aliants.*

What time *Ieremiah* bought this field.

But how could *Anathoth* be turned into a buriall place?

Quest.

It is answered, the feild which was in *Anathoth* was assigned to the Levites, *Iosh.* 21. 18. These Cities which were assigned unto the Levites, they had no feilds which were arable about them, to beare Corne, but some ground for the feeding of their Cattle; and it is most probable that they had some Gardens wherein they buried their dead; as we reade of *Ioseph* of *Arimathea*, who had a Garden neare the Citie in which Christ was buried: Secondly, this feild by *Matthew* is called the Potters feild, & here we may see some resemblance betwixt this feild and the feild spoken of by *Ieremie*; for after the writs were perfected, *Ieremie* said to his Scribe *Baruch*, take these writs and put them in an earthen pot, that they may continue there for many dayes, *vers.* 14. There must be something typed by this, that he biddeth take these writs and put them in an earthen pot, for men use to put their writs in Chests and boxes

Answ.

and safest places; and as this buying of the field was set downe as an argument to strengthen the *Israelites*, that they should returne out of the Captivitie, and possesse their own lands; so it was a type of that which *Matthew* speaketh: & as this feild which *Ieremie* bought was turned into the use of strangers, so was the field which *Mathew* speaketh of made a buriall for strangers; and as the writs were hid in the earthen pot in *Ieremies* time, so was this feild which *Matthew* speaketh of, a Potters feild. In *Zachary* there is no mention made of the buying of the feild with the thirtie peices of silver, but *Matthew* speaketh of buying of the feild, and so doth *Ieremie*, therefore the Evangelist pertinently citeth *Ieremie* and not *Zacharie*.

Conclusion. From the citing of this testimony we may draw this Conclusion, there are many things written in the old Testament, which at the first sight might seeme to look no wayes to the new; but if we looke neerer and neerer unto them, we shall see how they agree together, therefore we should search the Scriptures, which beare testimony to Christ, *Ioh.* 5.39.

CHAPTER XXXI.

What things the *Goel* was bound to doe to his kinsman, and what things were done to him by his brethren.

PROV. 23 10. *Remoue not the old land-marke, and enter not within the feild of the fatherlesse, for their Redeemer (or* Goel*) is mightie, and he will plead their cause.*

The priviledges of the neerest kinsman. HE that was the *Goel* in *Israel*, was bound to doe three things for his brethren; first, he was *vindex sanguinis*,

ſanguinis, the revenger of the bloud; ſecondly, he redeemed the morgaged lands of his kinſman: thirdly, he delivered him out of priſon. Theſe three things he was bound to doe *jure propinqnitatis*, becauſe he was his neereſt kinſman.

Now let us apply theſe to Chriſt our *Goel*, firſt our *Goel*, or *vindex ſanguinis*, the revenger of our bloud, revengeth all our wrongs. *When the heart of the revenger of the bloud was hot within him*, Deut. 19. 6. it was a terrible thing for the manſlayer to meete him, he purſued eagerly after him. So Ieſus Chriſt purſueth after his enemies, who ſhed the bloud of his Church.

Chriſt our neereſt kinſman hath taken all their priviledges upon him for us.

Secondly, the *Goel* redeemed the morgaged Land, *Ruth* 4. 4. and *Iere.* 32. 7. *Ieremie* couſin to *Hanameel* redeemed his morgaged Land; we haue morgaged our inheritance in heaven, but our *Goel* Ieſus Chriſt, who is fleſh of our fleſh and bone of our bone, will redeeme it to us againe.

The the third thing which the *Goel* did to his kinſman, was to relieue him out of priſon. So we being condemned to that everlaſting priſon, Chriſt hath bailed us.

The priviledges of the neereſt kinſman as he was firſt borne.

Now the priviledges which the firſt-borne who was the *Goel* had done to him were two; Firſt he had the double portion of his Fathers goods; And ſecondly, his ſecond brother was bound to raiſe up ſeed to him.

Ieſus Chriſt our eldeſt brother, *he is annoynted with gifts aboue his fellowes, Pſal.* 45. *and from him we receiue grace for grace, Ioh.* 1.

VVhat the ſecond brother was bound to doe for the eldeſt.

The ſecond thing which was due to the *Goel* was this, if he died without children then his ſecond brother was bound to raiſe up ſeed to him: and if he refuſed to doe it, they pulled off his ſhoe and ſpit in his face. The application of this is; Chriſt our Eldeſt brother ſhall never want a ſeed in his Church to the worlds

Miniſters are Chriſts ſecond brethren.

end. When *Onan* refuſed to raiſe up ſeed to his brother, then *Selah* was bound to doe it, *Gen.* 38. So there ſhall be ſtill ſome who ſhall performe this dutie to our Eldeſt brother.

Againe the children were not called their children, but the eldeſt brothers children. The application is, the Preachers are Chriſts younger brethren, therefore they ſhould beget children to Chriſt, and not ſeeke their owne honour.

The portion of a ſlothfull Miniſter.

If they refuſed to raiſe up ſeed to their brother, then their ſhoe was pulled off, and they did ſpit in their face. Great ſhall be the ſhame of theſe who refuſe to doe this dutie to their elder brother Chriſt: their ſhoe ſhall be pulled off, and they ſhall looſe their part of that heavenly inheritance.

Concluſion.

The Church having ſuch a *Goel*, men ſhould be loth to meddle with her. *Prov.* 23. 10. *Remoue not the old markes, and enter not within the field of the fatherleſſe, for their Goel*, or redeemer, *is mightie, and hee will plead their cauſe:* here he alludeth to that place, *Deut.* 25. 8. The Lord is a *Goel* to all his poore and diſtreſſed members: he was *Iosephs Goel* when he was in priſon: *The armes of his hands were made ſtrong by the hands of the mighty God of Iacob. Gen.* 49. 24.

CHAP-

CHAPTER XXXII.

The difference betwixt the brother naturall, and the kinſman in raiſing up ſeed to the eldeſt brother, and what was done to them if they refuſed.

LEVIT. 25. 9. *Then ſhall his brothers wife come unto him, &c.*

THere was a twofold pulling off of the ſhoe in *Iſrael*, the firſt was for a religious uſe, the ſecond for a civill uſe. Firſt the religious uſe we ſee in *Exod* 3. 5. and in *Ioſh.* 5. 13. The ſecond uſe was a politicke uſe, and this politicke or civill uſe was two fold; the firſt ſerved for the ſolemnity of their contracts, & it was called *firmatoria diſcalceatio*; the ſecond was for a puniſhment and diſgrace *Dent.* 25. 9. And it differed from that which was uſed in confirmation in ſundry points.

A two-fold uſe of the pulling off the ſhoe.

Diſcalceatio { *firmatoria* / *Dedecora.*

Differ. 1. Firſt, when their ſhoe was taken off for a puniſhment or diſgrace, the woman herſelfe pulled off the ſhoe of him who refuſed to raiſe ſeed to his brother; but in the contract of confirmation the man himſelfe looſed his owne ſhoe and pulled it off.

2 Secondly, that pulling off the ſhoe was for the diſgrace of the man; but this which was uſed in contracts was to ſecure the man in his right: it tended to no diſgrace to him; or if he ſold the land, it was onely a ſigne that he was willing to quit his right; and if he bought the land it was a ſigne to him of his poſſeſſion.

3 Thirdly, that pulling off of the ſhoe was by commaund

maund, but this pulling off the shoe was by custome. *Ruth* 4. 7. *This was the manner in former times in Israel.*

4 Fourthly, this shoe was pulled off from the naturall brother, if he refused to raise up seed; but that shoe for confirmation was pulled off by any who made a contract, in token of possession: And the Lord alludeth to this forme *Psal.* 60. 8. *Over Edom I will cast my shoe,* that is, I will take possession of it: this was called [*Hhalizah*] *detractio.*

חליצה Detractio.

5 Fiftly, when the shoe was pulled off for disgrace, it was given to no bodie, but the shoe which was pulled off in bargaining was given to him who bought the land.

6 Sixtly, In the former pulling off of the shoe, there was no requeſt made that the shoe should be pulled off, but it was pulled off against his will; but in the latter, they desired him to pull off his shoe, and he did it willingly.

7 Seventhly, In the former the shoe was pulled off against his will in the presence of the Iudges; but in this bargaine the shoe might be pulled off before any sufficient witnesse.

8 Eightly, The former was onely pulled off when the brother refused to raise up seed to his brother; but in the latter the shoe was pulled off in any contract of alienation.

9 Ninthly, When they pulled off the shoe in disgrace, they spit in his face, which the *Seventie* translate πτύειν, and *Iosephus* τύπτειν to smite him in the face: but in this latter there was no such disgrace offered to the man.

10 Tenthly, In the former when the shoe was pulled off, the woman said, *so shall it be done to the man who refuseth to build his brothers house, Deut.* 25. 9. but in the latter there were no such words spoken.

11 Lastly, he that refuseth to raise up seed to his brother his

his house was called *domus discalceati* in *Israel*; but there followed no such disgrace to the man who pulled off his shoe in the contract.

They make another difference to be this, that he who was the naturall brother, when he raised up seed to his brother, the children were not called his children, but his brothers children, and the shoe was pulled off his foot, because he refused to doe that honour to his brother; but when a cousin-german raised up seed to his kinsman, the children were not called after his kinsman that was dead, but as the father pleased to call them. *Boaz* called not his sonne *Machlon*, after the first husband of *Ruth*, but *Obed*.

The difference betwixt the naturall brother and the kinsman.

But the question is, whether they were bound to giue them the same names or not? For *Deut.* 25. 6. the words in the originall are these; *Primogenitus quem pepererit stabit super nomen fratris sui, shall succeed in the name of his brother*: therefore it may seeme they were called after the elder brothers name.

Quest.

To succeed in the name is to succeed in the place, and not to be called after his name: and *Ionathan* paraphraseth it, *exurget in hæreditate nomine fratris*, to continue his name, but not to be called after his name.

Answ.

There were two sorts of brothers amongst the *Iewes*, naturall brethren and legall brethren; the naturall brother was bound to raise up seede to his eldest brother; the elder first, and if he died, then the second, and then the third, &c. *Mat.* 22. And if they did not, then they were punished and disgraced; but those who were legall brethren, or cousin-germanes, as *N.* was to *Machlon*, they were not compelled to marry them, but if they did not, there was some disgrace put upon them, but not that great disgrace which was put upon the naturall brother. If a cousin-germane, or a legall brother had married his cousines wife, the children which he

begot upon her, were not called his children, but his cousines children; even as the children which the naturall brother begat, were not his children but his elder brothers, and therefore *N.* saith, *Ruth* 4. 6. *I cannot redeeme it, lest I marre my owne inheritance*; that is, these children begotten upon *Ruth* should not be called my children, but my kinsmans, and so all that I inherite should goe to them.

Conclusion.

The conclusion of this is; the Holy Ghost here marketh the cousin-germane with a note, not naming him by his name, but passing him by; but they who were naturall brethen, if they refused, they were noted with a greater marke of infamie: so the moe obligations that Pastors haue, if they refuse to doe their dutie to Iesus Christ, the greater shall be their shame.

CHAPTER XXXIII.

Of their Marriages.

IVDG. 14. 7. *And he went downe and talked with the woman, and she pleased* Sampson *well, and after a time he returned to take her.*

לקחי בנתיו
accepturi filias eius.

THey had their *Sponsalia de futuro, & de præsenti; de futuro,* as *Lots* sonnes in law were but affianced to his daughters, they were not as yet married, [*Lokehhe benathau*] *accipientes uxores,* should be interpreted, *Brevi pòst accepturi,* for they knew not as yet a man, *Vers.* 8. So *Deut.* 20. 7. *What is there that hath betrothed a wife, and hath not taken her.* So *Ioseph* and *Marie* were affianced, see *Dent.* 22. 24.

Betwixt their affiance and their marriage there intervened

vened a time. *Iudg.* 14. 7. *And he went downe and talked with the woman.* This was for the affiancing; and *Verſ.* 8. *After a time he returned againe to take her*; that is, to marry her: the firſt time that he went downe he killed the Lyon; and the ſecond time when he went downe to the marriage, he found honey in the Lyons belly. *After ſome dayes,* cannot be underſtood of a yeare, that a whole yeare intervened betwixt their affiancing and their marriage; when the word *Dies,* is put in the plurall number, and ſome leſſe number following it, then it ſignifieth a yeare, and the leſſe number ſignifieth moneths; as *Gen.* 24. 55. *Let her abide with us dayes or ten*; that is, a yeare of dayes, or at the leaſt ten moneths. So 1 *Sam.* 27. 7. *David abode with the Philiſtims dayes and foure moneths*; that is, a yeare of dayes and foure moneths; ſo *Ezek.* 1. 1. *in the thirtieth yeare, in the fourth, in the fift of the moneth*; that is, in the fourth moneth, in the fift day of the moneth; but when *dayes* are put alone, they ſignifie an indefinite time, and not an yeare; ſo *Gen.* 40. 4. *Fuerunt dies in cuſtodia,* that is, a certaine time; ſo *Lev.* 28. 29. *He ſhall redeeme it within dayes,* that is, within the time that he and the man to whom he had morgaged the houſe agreed upon. So *Iudg.* 14. 8. *After dayes he returned to take her,* that is, after a few dayes, and not after a whole yeare; the preparation of a whole yeare, was enough for a Kings marriage.

When the word [*Dies*] ſignifieth a yeare, and when a moneth.

Dayes abſolutely ſet downe in the Scripture ſignifie an infinite time.

Sponſalia de præſenti, were, when he ſaid I take thee to my wife in the preſent.

The time of their marriages was in the night, *Mat.* 25. 6 *At midnight the Virgines came to wait for the bridegroomes returning with their Lamps in their hands*; ſo *Luk.* 12. 36.

Marriages of old were made three manner of wayes, the firſt was called *Vſucapio,* the ſecond, *confarreatio,* and the third was called *coemptio.*

Per uſum, vel uſucapio, when a man married a maide

Per uſum, vel uſucapio.

which had ſtayed almoſt a yeare with him; the example which moſt reſembleth this in the Scripture, was that of *David*, when he was old he tooke *Abiſhaig* to him, 1 *King*. 1. 2.

Per confarreationem

Per confarreationem, when the bridegroome married the bride, the bridegroome tooke a Cake of bread, and brake it betwixt him and the bride, or ſome Corne, and put betwixt their hands; to ſignifie that they were to breake bread, and to liue together in mutuall ſocietie; *Hoſea* alludeth to this forme, *Cap*. 2. 3. *I bought her for an Homer of Barley*. So Ieſus Chriſt the husband of his Church, married her *per confarreationem*, putting the bread in her hand, and marrying her to himſelfe in the Sacrament, to ſignifie that he would dwell with her for ever.

Per coemptionem

The third ſort was *per coemptionem*, for it was the manner of old, that the bridegroome bought the bride for ſo much, and the bride gaue little or no dowrie to the bridegroome; ſo the ſonnes of *Sichem* bought *Dina*, *Gen*. 34. 12. *Aske me never ſo much dowrie and I will giue it*: ſo *David* bought *Michol*, *Sauls* daughter for ſo many foreskins of the *Philiſtims*, 1 *Sam*. 18. 25. And *Iacob* ſerved ſeven yeares for *Rachel*. The bride brought onely *Donationes, vel paraphernalia*, as chaines, bracelets, *Gen*. 24. but the dowrie which they gaue was but a ſmall thing. 1 *King*. 9. 16. it is ſaid that *Pharaoh* tooke *Gezar* from the *Philiſtims*, and gaue it to *Salomon* for a preſent, it ſhould not be tranſlated for a dowrie. *Exod*. 22. 17. *He ſhall pay money according to the dowrie of Virgins*; which is but a little ſumme, fiftie ſhekels, *Deut*. 22. 29. Thus Chriſt bought his ſpouſe with his bloud, *Act*. 20. 29. ſhe was a poore Damſell, and had nothing to giue.

The man gaue the dowrie and not the woman.

Pharaoh giving *Gezar* to *Salomon*, it was a preſent and not a dowrie.

As their marriages were made by one of theſe three Ceremonies, *per uſum, confarreationem, & coemptionem*; So

Marriages diſſolved after the ſame manner they were made.

So amongſt the *Romanes*, the marriage was diſſolved after the ſame manner. The firſt was diſſolved *uſurpatione*, if the woman whom he had married (being his maide before) had ſtayed but three nights from her husband, then by the *Romane* law he might put her away; the ſecond was diſſolved *diffarreatione*, they brake bread and ſo departed; the third was diſſolved *renuncipatione*, they tooke their hands aſunder and ſo departed; this the *Greekes* called διαζόγιον, and the *Latines*, *Divortium*.

Vſurpatio.
Diffarreatio.
Renunciatio.

The Ceremonies which they uſed in their Marriages were theſe; firſt, he put a Ring upon her finger; the Hebrewes called this [*Tebhignoth Keduſhim*] and he ſaid, be thou my wife according to the law of *Moſes* and of *Iſrael*, and this he did before witneſſes; this was called *Subarrhatio*, this Ring was put upon the fourth finger of the left hand, becauſe a veine commeth from the heart to that finger, as the Phyſitians ſay.

תבישות קדושין
Poſitulationes Sponſaliorum, Sponſalia ſacra ob matrimonium.

The day when the bride was married, ſhee tooke the vaile off her face, this was called ἀναχάλυπτρον, and the gifts which were given that day, were called ἀναχαλυπτήρια; before ſhe was married, ſhe put a vaile upon her face, and this was called ἐγκάλυπτρον, and the gifts which were given to her before the marriage were called ἐγκαλυπτήρια.

The ſolemnities in the marriages were theſe; firſt, they put a crowne upon the head of the bridegroome, and then upon the bride, and the crowne was made of Roſes, Mirtle, and Ivie, and the mother of the bridegroome put this crowne upon his head. *Cant.* 3. 11. *Goe forth, O yee daughters of Sion, and behold King Salomon with the crowne wherewith his mother crowned him in the day of his eſponſals, and in the day of the gladneſſe of his heart.*

Divers ſolemnities uſed at the marriage.

This crowne wherewith the bride and the bride-

groome were crowned, was but a corruptible crowne; but *that crowne*, which we shall get in the life to come, *fadeth not, nor falleth not away*, 1 Pet. 1. 4. ἀμίαντος is a precious stone, which if yee cast it in the fire it never consumeth; so ἀμάραντος *flos amoris*, a flower that never fadeth.

ἀμίαντος *non pollutus, est & nomen gemmæ sic dictæ quod in ignem conjectæ non consumatur.*

ἀμάραντος *immarcessibilis, nunquam marcescens, flos quidem sic dictus quod non marcescat.*

In their marriages they had those who accompanied the bridegroome, and they were called *Socij sponsi*, the children of the wedding; and the *Greekes* σύμπλοκες or συμπλόκορες a συμπλέκειν, *circuire*. All the time of the wedding they might doe nothing but attend the bridegroome, they might not fast in the time of the marriage nor mourne, *Mat. 9. 15. Can the children of the wedding mourne so long as the bridegroome is with them?*

Who was the bridegroomes friend.

He who chiefly attended the bridegroome was called παράνυμφος, such a one was he to whom *Sampsons* wife was given, who was called his companion, the Chaldie called him [*Shushebbinah*] *Pronubus* or *auspex*; this was not a friendly part in *Sampsons* companion to take the bride from him, *for he that hath the bride is the bridegroome, but the friend of the bridegroome which standeth and heareth him, rejoyceth greatly, because of the voice of the bridegroome, Ioh. 3. 29.* So in the spirituall marriage the Preachers who are *Auspices* or *Pronubi*, should not seeke the bride to themselues, seeking themselues and their owne prayse, but let the bridegroome haue the bride.

שושבינה

Pronubus, Auspex.

VVhat was the chiefe office of the bridegroomes friend.

They who were νυμφαγώγοι, brought the bride into the tent of the bridegroomes mother, to signifie now that she should be in that same place that his mother was in, *Gen. 24. 67. They brought her into the tent of Sara*, and so the bride brought the bridegroome into her mothers chamber, *Cant. 3. 4. I held him and would not let him goe, untill I had brought him to my fathers house, and to the chambers of her that conceived me*, she brought

him

him into her mothers tent, to signifie that she should leaue father and mother and cleaue unto her husband.

They did two things after the marriage, first they blessed them, and then they sang ἐπιθαλάμιον, a marriage song, rejoycing for their marriage.

First, they blessed them, *Ruth* 4.11. *All the people that were in the gates, and the Elders said, we are all witnesses*; and the blessing was this, *the Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel, and doe thou worthily in Ephrata, and be thou famous in Bethlehem:* This was the blessing given to the bride. And againe, *Vers.* 12. *Let thy house be like the house of Pharez (whom Tamar bare unto Iuda) of the seede which the Lord shall giue thee of this young woman:* This was the blessing which they gaue to the bridegroome.

The manner of blessing the bridegroome.

They prayed, *the Lord make thee like Rachel*; it was their manner in their blessings to alledge the examples of those who had beene happie and prosperous, and so when they cursed any body, they brought forth the example of the most wretched and miserable creatures, *Ierem.* 30. 21. *The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon rosted in the fire*; such was the curse pronounced against the adulterous woman, *Num.* 5.2. *The Lord make thee an oath and a curse among thy people*.

The explanation of the blessing.

The Lord make thee like Rachel and Leah: Why like *Rachel* and *Leah?* Because these two came out of their Countrey with their husbands, and left their Parents, so did *Ruth* with *Naomi* to get a husband; secondly, like *Rachel* and *Leah*, because these two sought children of their husbands modestly, *Gen.* 30. 1. and *vers.* 16. So did *Ruth* of *Boaz*. Thirdly, why like *Rachel* and *Leah*, and not like *Bilhah* and *Zilpah*? Because these two were but handmaids, and they were not the mothers of many

VVhy *Rachel* and *Lea* are taken for examples in the blessing.

ny children, as *Rachel* and *Leah*. Fourthly, why first like *Rachel* and then like *Leah*? Because *Rachel* was more beloved than *Leah*. Fiftly, why like *Rachel* and *Leah*, and not like *Sara* and *Rebecca*? Because there came of them the *Ismaelites*, who were not of the Church, as well as the *Israelites*.

To doe worthily is to doe vertuously.

Doe thou worthily in Ephrata: in the Hebrew it is *fac virtutem*; the Hebrewes put vertue for the substance gotten by vertuous doing, *Psal* 49. *He shall leaue his substance behinde him*; in the originall it is, he shall leaue his vertue behinde; and *Prov.* 31. *Fecerunt potentiam, id est, comparârunt opes.*

Let thy house be like the house of Pharez; because there were fiue families in the Tribe of *Iuda*, and *Pharez* was the chiefe of them, *Num.* 26. 20. They pray then first that they may haue children; secondly, that they may haue meanes to maintaine and bring up their children; and thirdly, that they may liue in credit among their people.

What song they sung after the marriage.

After the marriage they did sing *epithalamium*, a song of prayse in commendation of the Bride-groome and Brid, *Psal.* 45. so *Psal.* 77. *your virgins were not praised*, that is, they were not married: and the house of marriage the *Iewes* called it [*beth hillel*,] *domus laudis*.

מחזה

An anologie betwixt the Sunne rising and the Bridegroomes comming out of his chamber the morrow after his marriage.

The morrow after the marriage the Bridegroome came forth out of his bride-chāber in great pomp with his Bride, out under the vaile; and these who heard his voice rejoyced because then the marriage was consummated: and *David* alludeth to this, *Psal.* 19. for as the Bridegroome made glad the hearts of his friends when he came out of his Tent or covering; so the Sunne when he commeth out of his chamber gladdeth the earth: his going out is from the end of the heaven, and his circuit to the end of it. *Luk.* 1. Christ is called ἀνατολὴ, the Sunne rising from the East, that Sunne of righteousnesse

neſſe comming out of the boſome of his Father, and out of his bed-chamber riſing in the Eaſt, did ſhine upon the *Iewes* in the South, and next upon us Gentiles in the North, *Cant.* 7. 9.

The concluſion of this is. We are married to Ieſus Chriſt *per conſarreationem*, when he giues us the bleſſed Sacrament, therefore let us come worthily to it, that we take it not as *Iudas* did the ſoppe, *Ioh.* 13. for that will make *diſſarreationem*, or διαζύγιον, a divorce from him for ever. *Concluſion.* 1.

Secondly, we are married to him *per coemptionem*, what was the Church when he married her? She was blacke like the Tents of *Kedar*: *Miriam* and *Aaron* grudged againſt *Moſes* becauſe of the *Ethiopian woman whom he had married Numb.* 12. 1. ſo was his Church *Cant.* 1. 5. *I am blacke*, but yet if ſhee had beene rich, which is a ſecond beautie, it had beene ſomething; but being both blacke and poore, there was a hard matter for the Lord to marrie her. A certaine woman being asked what dowrie ſhe gaue to her husband, ſhe anſwered that ſhe ſhould keepe her ſelfe chaſt unto him onely, as a chaſt ſpouſe. So we having nothing to beſtow upon him, but he having pittie upon us when we were naked and uncomely, let us ſtudie to meete him with heartie affection againe, and not to fall a whoring after other gods, which if we doe he will make us comely as the curtaines of *Salomon*. *Concluſion.* 2.

Thirdly, they ſung praiſes and rejoyced at the marriage of the Bridegroome and the Bride. So let us bee glad and rejoyce, and giue honour unto him, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie, *Revel.* 19. 7. *Concluſion.* 3.

CHAPTER XXXIIII.

Whether a brother naturall (to keepe the Tribes distinguished) might marrie his brothers wife or not in *Israel*, or is it meant onely of the next kinsman ?

DEVT. 25. 5. *If brethren dwell together, and one of them haue no seed, &c.*

THe Law is given first to naturall brethren, and not to kinsmen onely : for the Text saith, *if brethren dwell together, and one of them die and haue no child*, now what brethren dwelt together ? are they not naturall brethren : and one of them haue no seed, that is, if the eldest of them haue no seed, *vnus pro primo*.

Numerus cardinalis pro ordinali, vnus pro primo: as the evening and the morning was one day, that is, the first day. *Gen.* 1.

And that it is meant of naturall brethren, see it by the practise of the people of God, for when *Er* died *Onan* was bound to raise up seed to him, *Gen.* 38. 9. So *Ruth* 1. when *Machlon* the elder brother died without children, then the inheritance came to *Chilion*. And when *Chilion* died without children, then his Vncle his neerest kinsman was to succeed ; and last the brothers children or cousin-germans, and he who was to succeed in the inheritance, it was he who was bound to marrie his brothers wife : wherefore the Law meaneth first of the naturall brother, and if there were no naturall brethren, then the cousins or next kinsmen were to doe this dutie.

The second brother was to marrie his eldest brothers wife.

When the *Sadduces* propounded the question to Christ, that *seven brethren married one wife* ; it is meant of

of seven naturall brethren, see *Tobit* 3. 8. And where it is said *Deut.* 25.5. *the wife of the dead shall not marrie with a stranger*, what is that, *with a stranger*? That is with one who is not of the familie of him who is dead. And first she was bound to marrie with the naturall brother, who was not a stranger, and if there had not beene a naturall brother, then with the next of the kinsmen, who was not a stranger. Wherfore *ἰϐϐam* and *γαμϐρεύειν* are understood first of the naturall brother, and then of the next kinsman.

Object.

But it is promised under the Law as a great blessing, that he should leaue a posteritie behind him, and that his name should not be blotted out in *Israel*. But if the brother married his brothers wife, then his children were not called his children, but his eldest brothers children, and so his name was blotted out in *Israel*: and so he might haue set up a pillar as *Absalon* did for continuance of his name, because he had no children of his owne.

Answ.

To be the father of Iesus Christ according to the flesh, a greater blessing to the second brother, then to haue children of his owne.

But to haue the name of Iesus Christ continued is a greater blessing, *Psal.* 72.19. *coram sole filiabitur nomen ejus per successionem filiorum*, We see what befell *Onan* because he refused to doe this dutie, hee said the seede should not be his, therefore the Lord slew him, *Gen.* 38. 9. 10.

Object.

But *God* expresly forbad in his Law, that a man should lie with his wives sister, and by the same Law it is forbidden that a man should lie with his brothers wife, this might seeme to bee incest and confusion.

Answ.

God hath many exceptions from his owne Law.

God indeed forbad in his law that a man should lie with his brothers wife, but God who gaue that law, hath given this law also. And as the *Iewes* say, *qui observare jussit Sabbatum, is etiam jussit profanare Sabbatum.* So the Lord who forbad a man to lie with his brothers wife, hath reserved this priviledge to himselfe to make

an exceptiō from the law. The Lord commanded in his Law *Deut*, 24. 4. *If a man put away his wife and shee goe from him, and become another mans wife, he may not take her againe to wife*; yet the Lord tooke his Church againe *Ier*. 3. 1. he hath reserved sundry priviledges to himselfe and exceptions from the Law.

Morale positivum. Divinum positivum.

We must distinguish betwixt the morall positiue part of the Law, and the divine positiue part.

Secondly, we must distinguish here betwixt these lawes which are *morall positiue* lawes, and these which are *divine positiue* lawes. *Morall positiue* lawes are such, which the very light of nature commaundeth. *Divine positiue* lawes are these, which are accessory commaundements added to the first. Example. This is a *morall positiue* law, that a man should not lie with his mother, nor with his mother in-law; for this is a *fornication that is not named amongst the Gentils*, 1 *Cor*. 5. 1. And it was for this sort of incest that the *Cananites* were cast out of *Canaan*. So this is *primarium jus naturæ*, or *morale positivum*, that a man should not lie with his daughter, nor his daughters daughter, *descendendo* descending downward. But this againe is *divinum positivum*, or *secundariū jus naturæ*, in the collaterall line that a man should not lie with his sister or his brothers wife, no marriage in the collaterall line was forbidden at the first by the law of nature, or *morall positiue* law, but it was forbidden afterwards by the *divine positiue* law, *Levit*. 18. 16. When *Iuda* lay with his daughter in-law, this was incest in the highest degree, because it was contrary to *jus naturale*, or *morale positivum*. So when the *Corinthian* lay with his mother in-law, it was against *morale positivum*, or *jus naturale*. But when *Amram* married *Iochabed* his fathers sister, *Exod*. 6. 20. this was not against the morall, positiue, or naturall part of the Law, because it was not in the right line, but in the collaterall, although in the neerest degree, it was against the *divine positiue* law.

What is *primarium*, and what is *secundarium ius naturæ*.

דדתו *Amita*, it should not be translated *Patruelis* his cousin german but, his fathers sister. See *Num*. 36. 59.

And

And for to repleniſh his Church with people, God overſaw this ſort of marriage at the firſt. But God doth more here, he commandeth the brother to raiſe up ſeed to his brother. Firſt this is not *contra primarium jus naturæ*, becauſe it was not in the right line. Secondly it is an exception from *ſecundarium jus naturæ*: for when God willed them to doe this, he willed them not to doe this to ſatisfie luſt, for that was contrary to *primarium jus naturæ*, but onely that the elder brother might bee a type of Ieſus Chriſt, who ſhould neuer want a ſeed in his Church. If a woman were barren, the Lord could not command another man to goe in unto her and beget children upon her, for that were *contra primarium jus naturæ*; the Lord will not ſuffer now that a brother ſhould marrie a ſiſter, as he did in the beginning of the world, neither if a brother now ſhould marrie his eldeſt brothers wife were it lawfull, for now the eldeſt brother is not a type of Chriſt, and it ſhould not bee an exception from the Law, but *contra ſecundarium jus naturæ*.

The concluſion of this is. God who giveth the Law maketh not a Law to himſelfe, but he hath reſerved to himſelfe exception from the Law, when and where it pleaſeth him. *Concluſion.*

CHAPTER XXXV.

Of their priſons and places of puniſhment.

GEN. 39. 20. *And* Ioſephs *Maſter tooke him, and put him into the priſon: a place where the Kings priſoners were bound.*

THey had ſundry ſorts of Priſons; firſt, they had Warding, as *Shimei* was confined not to come over the brooke *Kedron*; and, *Abiather* in *Anathoth*, *Of their place of puniſhment.*

Three sorts of Prisons among the *Iewes.*

thoth, and he who killed casually was confined in the Citie of Refuge; this was a free sort of Prison, at the first *Carcer non erat pars pœnæ,* the Prison was not a part of the punishment.

Secondly, they had another sort of Prison, in which they were more restrained than in the Ward, they were kept in Prison, but others had accesse to them, as when *Iohn* was in Prison, his Disciples had accesse to him; so *Paul* was in bonds, but yet he begot *Onesimus* in his bonds, *Phil.* 1.

Thirdly, they had a more straite Prison called φυλακὴ, *Custodia,* a close Prison.

And fourthly, they had a deepe or a low pit; the *Greekes* called it *Barathrum* in *Athens,* and at *Rome* it was called *Tullianum*; such was that Prison in which *Ieremie* was let downe with cords *in a Dungeon, where was no water but myre, Iere.* 38. 6. And *Zacharie* alludeth to this, *Zach.* 9..11. *As for thee also by the bloud of thy Covenant, I haue sent forth thy Prisoners out of the Pit wherein is no water.*

Allusion.

See Nehem. 3. 25.

Some Prisons within, and some without the walles of *Ierusalem.*

There were some Prisons within the Citie of *Ierusalem,* and some without the Citie; within the Citie, as the house of *Ionathan,* which was neere the Kings Palace, *Iere.* 37. 15. So the Dungeon of *Malchior,* the son of *Hammelech, Iere.* 38. 6. So they had Prisons without the gate, as that Prison wherein *Peter* was put, *Act.* 12. 10. *And when they had passed the first and the second Ward,* (that is, the quaternions of Souldiers that kept him) *they came unto the yron gate that leadeth unto the Citie:* this Prison was without the gate neare Mount *Calvarie,* and it was the loathsomest and vilest Prison of all, for in it the theeues who were carried to *Calvarie* to be executed were kept. And Christ alludeth to this Prison, *Mat.* 25. 30. *Cast him into utter darkenesse, where there shall be weeping and wailing, and gnashing of teeth:* which

Allusion.

Allusion

Allusion could not be understood, unlesse there had beene a darke Prison without the Citie, where was utter darkenesse.

A difference betwixt three sorts of Prisons.

Now let us compare *Ezechiels* Ward, *Cap.* 4. *Ieremies* Prisons, *Iere.* 37. and 38. and *Peters* Prison, *Act.* 12.

These things were not done in vision but really, for when he saith a thing was done in vision, he saith, *in similitudine* onely.

Ezechiel when he was warded in his owne house by the Lord, *Cap.* 3. 24. First, he was commanded to stay in his owne house; secondly, he was commanded to lie three hundreth and ninetie dayes upon his left side, *Cap.* 4. 4. and fortie dayes upon his right side, *Vers.* 6. Then for his dyet, he is commanded to take wheat, barley, and beanes, and lentils, and millet, and fetches, and to put them all in one vessell, & to make bread of them, *Vers.* 9. there was no choise of bread here, and then to cover and bake it with mans dung, *Vers.* 12. or at the least with cowes dung, *Vers.* 15. And for the quantitie, he should eate it by measure, twentie shekels weight every day, *Vers.* 10. which was ten ounces; and his drinke was by measure the *sixt part of an Hin of water*, *Vers.* 11. which was as much as twelue egges would hold.

Now let us see how *Ieremie* was handled in his Prison, *Shemajah* gaue commandement by a Letter to put him in the stockes, *Iere.* 29. 26. In the Hebrew it is [*El-hazinok*] *navis fugentis*, as yee would say, the ship of the sucker, they closed the Prisoner betweene two boords, and they gaue him some liquor in the meane time to preserue his life. So *Iere.* 11. 19. *Mittamus lignum in panem ejus; Chaldeus, proijciamus lignum*, that is, if he will, let him eate the stockes, he shall haue no other bread; or, *corrumpamus panem ejus*, the english translation hath it, *let us destroy the stalke with his bread*; and *Ieremie* was in a deepe Dungeon where he stood *in myre and clay*, *Iere.* 38. 6. So they used to put them in the stockes; they were at the first called *Nervi*, because they were

אל-הצינק

were made of the sinewes of beasts, and afterwards they were made of yron, *Psal.* 105. 18. *whose feete they hurt with fetters*, he was *laid in yron*.

Peters Prison a loathsome Prison.

Then for *Peters* Prison, it was utter darkenesse, without the Citie, that the stench and filthinesse of these prisoners might not be offensiue to the Citizens, the most loathsome Prison of all, and the darkest Prison, and therefore a great wonder when the light shined in it, *Act.* 12. 7.

Three sorts of Prisons.

There are three Prisons; first, our mothers belly, in which we are first Prisoners; and secondly, the graue; and thirdly, the Prison of the wicked in hell.

This first prison it is a straite prison; it was a great preservation when *Ionas* was preserved three dayes in thē Whales bellie, the weeds being wrapped about his head, and the earth with her barres closed him round about, *Ionah* 2. 5. *Yet his life was brought up from corruption*; it is as wonderfull a preservation in our mothers belly how we should liue, being so wrapped there and preserved from corruption; he was but kept there three dayes, but man is kept nine moneths.

The graue a strong Prison.

Our second Prison is the graue, *Ionas* was kept in the Whales belly with jawes and teeth; *Peter* was kept in thē Prison with foure quaternions of Souldiers; but man is kept within this Prison with a more terrible guard, when the body is sowne in corruption, in dishonour, and in weakenesse, 1 *Cor.* 15. 43. And oftentimes with sinne the greatest enemie of all, *Iob* 10. 11. their sinnes lie downe in the dust with them, that is, in the graue, this Prison keepeth a man sure.

Hell a terrible and fearefull Prison.

The last Prison is that of the wicked in hell; man when he dyeth is said *to returne to his owne earth. Ps.* 146. 4. That is, he hath right to the earth, because he was made of the earth, and he must returne to it againe; So the wicked haue right to hell, it is their proper inheritance, *Iudas went to his owne place*, *Act.* 1. 35.

A childe when he is in his mothers belly, his first prison, although he be wrapped up there, and closely kept, yet he hath a kinde and louing keeper, his mother; but the graue is a terrible keeper and an enemie, 1 *Cor.* 15. 26. Yet this enemie must render up her dead againe; & even as the Whale spued out *Ionas*, because he could not concoct him; so shall the graue cast up her dead againe, not being able to concoct them; but there is no redemption out of hell the last prison: In other Prisons, men haue found some mitigation and favour, but never any in this prison. *Ioseph was put in fetters, the yron entered into his soule*, *Psal.* 105. 18. That is, the yron cut his flesh, and came as it were to the soule; but the Lord *was with him, and extended kindnesse unto him, and gaue him favour in the sight of the Keeper of the Prison*, *Gen.* 39. 21. But in this prison the Lord is not with them, neither finde they any favour in the eyes of their Keeper; but as the Task-maisters doubled the Taske upon the poore *Israelites* in *Egypt*, and were heavie exactors over them, and said daily to them, Get you to your burthens; so these fiends of hell are rigorous exactors over the wicked: *Ieremie* when he was in a deepe Prison, yet he had *Ebedmelech* to intercede for him, *Iere.* 38. 7. but none doe intercede for the wicked. *Peter* was in a darke Prison, yet the light did shine about him, his fetters fell off from him, & the Angell led him forth, and set him free; But in hell, there is no light nor no redemption out of it.

The conclusion of this is; as *Ieremie* prayed unto the King *Zedechias*, that he would not *cause him to returne to the house of Ionathan the Scribe* (which was the prison) *lest he died there*, *Iere.* 27. 20. So let us put up our supplications to the Lord, that he would not send us into that eternall Prison to die for ever. *Conclusion.*

CHAPTER XXXVI.

Of their Whipping.

DEVT. 35. 3. *Fortie ſtripes may be given him, and not exceede.*

Divers ſorts of puniſhments.

THere were ſundry ſorts of puniſhments amongſt the *Iewes*; firſt, *damnum*, ſecondly, *vincula*, thirdly, *verbera*, fourthly, *talio*, fiftly, *ignominia*, ſixtly, *ſervitus*, ſeventhly, *mors*. But they never uſed to baniſh any, becauſe they would not put them where there was a ſtrange Religion profeſſed.

When they whipt their malefactors; firſt they had a reſpect to the offence committed; and ſecondly, to the perſon who was to be whipt; and thirdly, to the whip.

They had a reſpect both to the perſon and to the offence in whipping.

Firſt, they had a reſpect to the offence; *in ſimplici delicto*, they might not exceede fortie ſtripes, but they might diminiſh the number of the ſtripes, if the perſon offending had beene of a weake body; Secondly, for a double offence they might not exceed fortie, but they were to giue him the full fortie all at once; if a man had committed theft, and with all had added perjurie, this was a double offence, and for this he got the rigour, full fortie.

If he had a ſtrong body, and committed a double offence, then he got the full fortie all at one time; ſecondly, if he had a ſtrong body and committed a ſimple offence, then he got not the full number; thirdly, if he had had a weake body & committed a double offence, then he got the full number, but at two ſeverall times; but if he had beene of a weake body, and committed a ſimple offẽce, then the number of the ſtripes was much diminiſhed.

Againe,

Againe, they conſidered how many ſtripes the offender might beare, and the number of the ſtripes which the whip gaue: Example, the offender is able to beare twentie ſtripes, and they adjudge him to haue twentie ſtripes; now they giue him but ſixe blowes, for if they had given him ſeven blowes, they ſhould haue exceeded the number preſcribed, for the whip wherewith they whipped them had three thongs, and if they perceived that he grew faint and weake, when they were beating him, they diminiſhed ſome of the number; if they ordained that he ſhould haue twelue ſtripes, and obſerved in the meane time that he fainted not, yet they exceeded not that number twelue, which they had ordained to giue him at the firſt.

When they whipped *Paul*, 2*Cor.* 11.24. and gaue him thirtie-nine ſtripes at three ſeverall times; firſt, it ſeemes that he hath beene of a ſtrong body; ſecondly, it was for three ſeverall offences (as they thought) that they beat him; for if the offender had thrice committed the ſelfe ſame fault, then he was no more beaten, but he was ſhut up within a narrow wall, wherein he might neither ſit nor ſtand, and there he was fed *Pane afflictionis & aquâ preſſuræ*; example, if he had eaten the fat twice, *Levit.* 3. 17. he was but beaten twice; but if he had eaten the third time of it, then he was ſhut up in a cloſe priſon, or ſuch a priſon in which *Ahab* commanded *Micheas* to be put, 1 *King.* 22. 27.

The offender was not whipt thrice for one fault.

The offender was bowed downe when he was beaten, *Deut.* 25. 2. he neither ſat nor ſtood, and he who whipt him, ſtood upon a ſtone, and he let out or in the whip, by drawing up or downe the knot upon it; for when the knot was drawne up, then the thongs ſpread farther and gaue a ſhrewder blow; and when the knot was drawne downe, then the thongs were contracted, and they gaue the leſſer blow; when he ſtood behinde

him, then he whipt him upon the breaſt and belly, and he gaue him three blowes at a time; and when he ſtood before him, he laſhed him upon the ſhoulders, and gaue him ſixe blowes, three upon every ſhoulder.

Three Iudges ſtood by when they were whipt.

There ſtood three Iudges by when he was whipt, the firſt repeated theſe words of the Law to him, *Deut.* 28.58. *If thou obey not all theſe things, then the Lord ſhall multiply thy plagues*: the ſecond Iudge numbered the ſtripes; and the third Iudge ſaid to the whipper, *Lay on, ſhelishi omer lachozen hacce, Dicit ei qui portat flagellum, percute.*

שלישי אומר לחזן הכה
Maymone Hal: Sanhe: cap. 16.

He who was beaten, was not diſgraced by this beating, for whipping amongſt them was but as a civill mulct, or fyne, not a diſgrace as it is amongſt us, and therefore the Lord ſaid, *Deut.* 25.3. *That thy brother ſhould not ſeeme vile in thine eyes.* When they whipt any of their brethren, they did it not in ſcorne or deriſion, but in compaſſion, they looked upon him, and received him after the puniſhmẽt, as their brother againe: and as he who looked upon *Cato Vticenſis* ſeeing him drunke, turned away his eyes and ſeemed to take no notice of it, being aſhamed that ſuch a graue man ſhould be ſo overtaken; ſo did they behold their brethren with pitie, and were readie to cover their offence, and would not upbraid them afterwards for it.

Whipping was not a diſgrace amongſt the Iewes.

Concluſion. 1. The ſpirituall uſes which wee are to make of theſe whippings, are firſt, as they fitted the whip to the perſon, if he were weaker or ſtronger, ſo the Lord layeth no more upon us than we are able to beare.

Concluſion. 2. Secondly, as the Iudge ſtood by and numbered the ſtripes; ſo the Lord our God numbereth all the afflictions which befalleth his children.

Concluſion. 3. Thirdly, although they were beaten, yet they were not vile in the eyes of the Iudges; ſo when the Lord correcteth us, he counteth not baſely of us, but eſteemes us as his children. Fourthly,

Fourthly, as they were reckoned ſtill brethren when they were whipped; ſo ſhould we account theſe who are afflicted, and the Lords hand upon them, to be ſtill our brethren. *Concluſion 4.*

CHAPTER XXXVII.

Whether an *Iſraelite* that had lien with a bond-maide, that was betrothed, was whipped or not?

LEVIT. 19. 20. *And whoſoever lyeth carnally with a woman that is a bond-maide, betrothed to a husband, and not at all redeemed nor freedome given her, ſhee ſhall be ſcourged.*

THe *Iewes* did hold, if an *Iſraelite* had lien with a bond-woman betrothed, and not redeemed, ſhe was to be beaten, and he was to offer a ſacrifice for his offence; ſhee was to be beaten, becauſe ſhee was not a free-woman, and ſhee had nothing to offer, and although ſhe had, yet ſhe could not offer it, becauſe ſhe was a ſtranger and not converted.

The *Seventie* tranſlate it ἐπίσκοπη ἔσαι, from [*Bakar*] *Inquirere*; but it commeth from [*Bakar*] *Bos*, becauſe they were whipt with a thong of oxe-leather, and ſome tranſlate it *Nervo bovino*.

בקרת תהיה
Vapulanio erit a בקר *Bos*

The reaſon why the *Iewes* held that the woman ſhould onely be beaten is this, becauſe the word [*Tihieh*] is in the feminine gender, and they reade it, *ſhe ſhall be beaten* and not the man; he committed not adultery, he polluted not another mans wife, nor a free-woman, but a

תהיה
The *Iewes* held that the woman was beaten and not the man.

ſtranger, and a ſlaue, therefore he was not to be beaten, but to offer a ſacrifice; but this word [*Tibieh*] may agree as well with [*Bikkoreth*] which is in the feminine gender, and not to reade it *ipſa erit vapulatio, ſhe ſhall be beaten,* but *there ſhall be a beating,* that is, they ſhall be both beaten, and the man ſo much the rather, becauſe he lay with her who was betrothed to another; and the words following ſeeme to imply ſo much, *they ſhall not be put to death*; this whipping ſhall be a ſufficient puniſhment for them: the *Seventie* tranſlate it ἐπίσκοπη ἔσῃ δούλοις, but *Ionathan* in his Paraphraſe following the reſt of the Hebrewes, paraphraſeth it thus, *Scrutatio erit in judicio ejus, ut vapulet ipſa rea, & non ipſe.*

Obiect. But the man is bound to bring a Ram for his treſpaſſe offering; if he had beene whipt, why is he commanded to bring an offering?

Anſw. Becauſe his ſinne was greater than the womans, therefore he was both whipt and brought his offering, *in cunctis nuditatibus pares ſunt vir & fœmina*; if a free man had lien with a free-woman in *Iſrael,* then he was bound to marry her, or elſe to pay her dowrie; ſecondly, if a free man lay with a bond-maide that was betrothed and not redeemed, then they were both whipt; but neither of them put to death; he died not although the woman was betrothed, becauſe ſhe was not a free-woman; thirdly, if a free man had lien with a free woman betrothed, then they were both to die; fourthly, if a free man had lien with a married woman, then they were both to die, *Deut.* 25. Fiftly, if a married man had lien with an unmarried woman, they were both to die: laſtly, if both the perſons had beene married, they were both to die; here *in cunctis nuditatibus ſunt pares, vir & fœmina.*

The puniſhment of the man & the woman was alike for every uncleanneſſe.

Concluſion 1. Thoſe who are equall in ſinne, ſhall be equall in puniſhment.

The

The punishment did not expiate the sinne, but the sacrifice. *Conclusion 2.*

The whore and the harlot are one flesh, therefore but one sacrifice for both. *Conclusion 3.*

CHAPTER XXXVII.

De Lege Talionis, Of the Law of Retaliation.

EXOD. 21. 24. *Eye for eye, tooth for tooth, hand for hand, foote for foote.*

THe Lawyers when they interpret this Law, they say, that there is *talio analogica & talio jdentitatis*; and they say, that *talio identitatis* should be observed, if the cause be alike, and the persons, and the manner of doing. Example; a private man beateth out his neighbours eye in spite and malice, therefore his eye should be pulled out againe; but *talio similitudinis* is then to be observed: when the fact varieth in many circumstances, as who did it, to whom he did it, &c. then *talio analogica* should be observed, but not *identitatis*: example; if a sonne should beat his father, he should not be beaten againe, but he should die the death; here they obserue not *medium rei*, but *medium personæ*. Example the second, in that Parable of *Nathan* to *David*, when the rich man came and tooke the *poore mans sheepe*, 1 *Sam.* 12. 3. Here *medium rei* was not to be observed, but *medium personæ*, because he was a rich man. So in commutatiue Iustice we obserue *medium rei*, but in distributiue Iustice we obserue *medium personæ*.

Talio { *Analogica.* / *Identitatis.*

Medium { *Rei.* / *Personæ.*

Againe, they distinguish betwixt *Radamantheum jus*, the strict sense of the Law, and ἐπιεικτικὸς or ἐπιεικεστέρα, The strict sense of the Law of Retaliation.

os, or *reciproca pœna*. The ſtrict ſenſe of the Law is, when literally they will haue eye for eye, and tooth for tooth; the milder ſenſe of the Law, is, when they will haue ſome other ſatisfaction for the wrong done: the *Iewes* generally follow this ſenſe of the Law, if a man did beat out his neighbours eye, or his tooth; they followed not this *Rhadamantheum ius*, or the ſtrict ſenſe of the Law, that he ſhould pay one of his owne eyes, or one of his owne teeth for it, but that he ſhould ſatisfie the man whom he had wronged, by paying ſo much money to him; for in theſe caſes that were not deadly, they held that they might make recompence and ſatisfaction by money: and they giue this inſtance out of the Law; if an Oxe were wont to puſh with his horne, and it hath beene teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, then the Oxe ſhall be ſtoned to death, and his owner ſhall be put to death, or if there be a ſumme of money laid upon him, *then he ſhall giue for the ranſome of his life whatſoeuer is laid upon him, Exod.* 21. 30. 31. Here he might redeeme his life with a ranſome, becauſe he was not the direct killer, if he ſatisfied the parties by giving a ſum of money. So they held that they might ſatisfie for ſuch tranſgreſſions which were not capitall, by paying of money. And the law of the twelue Tables amongſt the *Romans* ſaith, *Si unum perfoderit unius jactura multari, ſi utrumq; unius tantùm ut ſceleris ſui notam geſtare poſſit; & quoniam funeſta & impia manus amputari ei debet, pro manu ablata, beſſis patrimonij ſui irrogatur, idq; in ſolatium vitæ ejus cui oculi ſunt effoſſi, auferto.* If he had put out both the mans eyes, they would take but one of his eyes, and cut the hand from him for the other eye, and then they mitigated that part of the puniſhment, and they made him pay the fourth part of his ſubſtance to relieue the man whoſe eyes he had put out.

The milder ſenſe of the Law of Retaliation.

The *Roman* Law of Retaliation.

The

The Heathen say, that *Ceres* the goddesse of Corne, cut off the shoulder of *Pelops*, *Ceres* could not set in a shoulder of flesh and bone againe, therefore the gods tooke the next best course, and they ordained her to put in a shoulder of Ivorie to *Pelops*: so he that had beaten out an eye or a tooth of a man, he could not put it in againe; therefore they thought it good that he should put in a shoulder of Ivorie, that is, with his goods to maintaine him whom he had hurt.

Simile.

CHAPTER XXXVIII.

That theft amongst the *Iewes*, was not capitall.

EXOD 22.1. *If a man shall steale an Oxe or a Sheepe, and kill it or sell it, he shall restore fiue Oxen for an Oxe, and foure Sheepe for a Sheepe.*

THeft by the Law of *Moses* was punished by restitution, paying sometimes two for one, or foure for one, or at the most fiue for one, & not aboue.

Three sorts of Precepts amongst the Hebrewes.

The Hebrewes had three sorts of Commandements, first, they had [*Mitzboth Hhamuroth*] *Præcepta gravia*, and [*Mitzboth Kalloth*] *Præcepta levia*: those which they call, *Præcepta gravia*, here they say the punishment is alwayes indispensable, as the murtherer is alwayes to die the death. Secondly, they had *Præcepta levia*, as not to kill the dam sitting upon the egges; this was one of the judiciall Lawes of the lightest sort, for there was no punishment in *Israel* for transgression of this Law; so if an Oxe had killed a man, his flesh was not to be eaten, this was one of their judiciall Lawes; but if a man had eaten the flesh of such an Oxe, he was not to die for it.

חמורות *Gravia* — קלות *Levia.* — בינים *Media.* } מצות *Præcepta*

Thirdly, they say, they had *Præcepta media*, where the punishment might be enlarged or diminished, but not unto death, as in theft.

How affirmatiue and negatiue Precepts bind.

Affirmatiue commandements binde not so strictly as *Negatiues* doe, this is a *Negatiue*, yee shall not suffer a Witch to liue, but this is an *Affirmatiue*, that the theefe shall pay fourefold or fiue; this Law had sundry exceptions and mitigations, it might be extended or mitigated, he was bound to pay fourefold, but yet the Magistrate might haue mitigated this, and taken but twofold from him; and they might haue extended it further, as *Salomon* extendeth it to sevenfold, *Proverb.* 6. 31. [*Ieshallem Shibhgnathaïm*] *he shall pay sevenfold*: the Hebrewes double the duall number, ten in the duall number, is twentie; three is thirtie; and foure is fortie; but when they come to seaven, here they double not. *The light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be sevenfold*; then he addeth for explanation, as the light of seven dayes, *Esa.* 30. 26. Here *Shibhgnathaïm* doubleth not in the duall number, as in the former numbers, but onely standeth for seven, he shall pay *Shibhgnathaïm*, that is, seven for one; some interpret it a definite number for an indefinite, or he shall pay sevenfold, that is, as much as two for foure; but it is not the manner of the Scriptures to take the number under seven, for seven; or he shall pay sevenfold, that is, much more then he tooke; and the words following seeme to approue this interpretation, *he shall pay all the substance of his house*. And sometimes this punishment was extended to death, as *Davids* sentence was, that he should die the death, because he tooke the poore mans onely sheepe. Some answere that it was not for his theft that *David* gaue out sentence of death upon him, but for his oppression and violent theft, as if a man had come by night, and had broken into a mans house,

ישלם שבעתים

VVhat the doubling of the duall nũber among the Hebrewes signifieth.

VVhat the number seven signifieth.

houſe, and had ſtollen any thing, then he might haue ſafely killed him by the Law, and he was not to die for it; but if he had come after the Sunne roſe, and had ſtolen any thing, and the owner of the goods had killed him, then he was to die for it.

The perſon againſt whom the theft is committed aggravateth the ſinne.

But out of *Davids* anſwere we may obſerue this, that the perſon againſt whom the ſinne is committed, aggravateth the ſinne, as for a rich man to ſteale a poore mans ſheepe; ſo the time aggravateth the ſinne, if the theefe came in the night to ſteale, then the owner of the goods might ſafely kill him, becauſe of his violent theft. But it may be asked, what is violent theft? If a man ſteale to ſatisfie his hunger, that is not violent theft, but if a man ſteale who may get his living other wayes, and liue upon the ſweat of other mens browes, or if he ſteale from one that hath ſmall means to liue on, or if he haue meanes to liue upon who ſtealeth, this is judged violent theft, and the Magiſtrate for this may put him to death. *Thomas* obſerveth well, that the Magiſtrate may adde to the judiciall Law of *Moſes* according to the neceſſitie of the time, and greatneſſe of the offence; and as the Municipall Lawes of other Countries oblige not men, but in the Countrey where they are made, ſo doth not *Moſes* judiciall Law; A Magiſtrate in *Iſrael* was bound when a malefactor was whipt not to giue him aboue fortie ſtripes, this Law bindeth not the Magiſtrate now, *ſed creſcentibus delictis exaſperantur pœnæ*, but the equitie of *Moſes* judiciall Lawes bindeth all people; this is the equitie of *Moſes* Law, that for violent theft, a man ſhould alwaies die, and the Law judged that violent theft, which is not for a mans neceſſitie to ſatisfie his life.

Thom. 1. 2. Municipall Lawes bind onely in the Countrey where they are made.

Queſt.

What if a poore man had but a little to ſaue his life, and another were in as great extremitie, whether were this violent theft for him to take from the poore man in ſuch a caſe.

Answ.

How Christs words are to be understood in workes of charitie.

No doubt it were, therefore Christ sayth, *hee that hath two coats, let him giue his neighbour one,* to wit in his necessitie, but not he that hath one coat, for then he was not bound to giue it.

Object.

It is alledged *Prov. 6. 30.* that the theife should pay seven-fold, and not be put to death, but the jealous husband will kill the adulterer.

Answ.

This place proveth nothing, it sheweth onely what the jealous husband doth, it sheweth not what he may doe. And secondly, for the theife, it sheweth onely what was the usuall punishment amongst the *Iewes*, by their judiciall Lawes to take seven fold, but it sheweth not what may bee done by the positiue lawes of other Countries.

A difference betwixt that which is done, and that which should bee done.

The conclusion of this is; Now under the Gospell theft is a greater sinne then under the Law, and the necessitie is greater amongst us generally, then it was amongst them. And thirdly, that selling of men to make restitution for things taken by theft, is not in use amongst us, and therefore theeues may bee put to death.

CHAPTER XXXIX.

Of their proceeding in judgement before they executed the malefactor.

EZEK. 9. 10. *Goe through the midst of* Ierusalem, *and set a marke upon the forehead of those that sigh &c.*

Those that were to bee saved, the Lord caused to marke them.

THose who were appointed to be saved amongst the people of God, he used to set a marke upon them, *Exod.* 12. When the *Egyptians* were to be destroyed,

deſtroyed, the Lord commanded his people to ſprinkle the bloud of the Paſchall Lambe upon the lintels of their doores; and from this as *Epiphanius* marketh, the *Egyptians* uſed at the Equinoxe in the Spring, to take vermilion and to rubbe over all their trees and houſes with it, ſaying that, at that time of the yeere the fire had almoſt burnt up all *Egypt*, and therefore they uſe this as a ſigne in remembrance of their deliverance. So the Lord commanded *Ezekiel* to ſet a marke upon thoſe of *Ieruſalem* that mourned, whom he was minded to ſaue. *Ezek. 9. 4.*

Lib. 1. cont. har. 18.

Queſt.

But what was the reaſon that he ſet not a marke of deſtruction upon them that were to be deſtroyed, as he ſet upon theſe who were to be ſaved?

Anſw. God did not marke thoſe who were to be deſtroyed, becauſe of their great number.

The reaſon was, becauſe of the great number that was to be deſtroyed, in reſpect of the handfull that was to be ſaved, for where there was one to be ſaved, there was a hundred to be deſtroyed; there were but ſeven thouſand who bowed not their knee to *Baall*, and of the great multitude that came out of *Egypt*, onely two entred into the land of *Canaan*. And *Revel. 7. 4.* of all the Tribes of *Iſrael* there were but one hundred and fortie foure thouſand ſealed in the fore-head. And in *Ieremies* time it was very hard to find one that executed judgement in all the ſtreetes of *Ieruſalem*, *Ier. 5. 1.* There were a few good men at that time, as *Ieremie* himſelfe, *Ebedmelech* the Blackmoore, *Vriah* the Prophet, and the *Rechabites*; But the moſt of the reſt were naught, and if *Ieruſalem* had beene ſearched few had been found in it. And this was a griefe to the Prophet *Micah*, which made him to complaine, *that hee could not get a cluſter to eate*, *Mica. 7. 1.* meaning that the good men were periſhed out of the earth.

The Heathen learned this of the people of God, to marke thoſe who were to be ſaved with the letter *τ tau*,

The heathen marked the condemned with *theta*, and them that were absolved in judgement with *tau*. *Ascon. pad:*

and these that were condemned with the letter θ *theta*. It was the custome of the ancient warriors, when they returned from battaile, he who kept the register of their names, marked the names of those who returned safe with the letter *tau*, and the names of those who were wanting with the letter *theta*, the *Latines* learned this from the *Grecians*, the *Grecians* from the *Egyptians*, and the *Egyptians* from the people of God. *Persius*

Si potis es vitio nigrum præfigere theta.

The *Iewes* put not two to death in one day, but for the same crime.

They put not two to death in one day, except they were guiltie of one crime, and they giue this example; If a man had lien with the Priests daughter, he and she were not put to death both in one day, because she was guiltie of a greater sinne then he, therefore she was to be burnt quicke, but he was not to be put to death that day, neither was he burnt quicke as she was.

Quest.

How came it to passe then that they put Christ and the two theeves to death in one day, seing Christ was condemned for affecting the Kingdome, and the theeves for theft?

Answ.

σασιασαὶ *seditiosi* Mark. 15.7. ἡ σάσις *seditio factio.*

Christ and the two theeves were condemned for one fault because they were σασιασαὶ, troublers of the peace of the Kingdome; and therefore the theife said, *thou art* ἐν τῷ αὐτῷ κριματὶ *in the same condemnation*, Luke 23.40. *Barrabas* was a murtherer and so should haue dyed by the sword, but because he made insurrection and troubled the common peace, therefore he was to be crucified. And the *Hebrewes* call these [*perizim*] *effractores*, and the *Rabbins* called them *listin*, from the *Greeke* word λῃστὴς, they tooke armes to trouble the peace of the Common-wealth, and they used to crucifie all these who troubled the Kingdome and made insurrection.

פריצים *Effractores.*

CHAP-

CHAPTER XL.

Of their Capitall punishments.

IOSH. 7. 25. *And all* Israel *stoned him with stones, and burned them with fire after they had stoned them with stones.*

THere were sundry sorts of punishments inflicted upon malefactors by the house of judgement among the *Iewes*. Some of them were burnt, some of them were strangled, some of them were stoned, and some of them were beheaded, and some of them were drowned.

He that lay with his mother, or daughter in law the wife of his sonne, or with a maide that was betrothed, *Deut.* 22. 24. Or if a woman bowed downe to a beast, *Levit.* 20. 16. so the *blasphemer, Levit.* 24. 14. and *Idolater, Deut.* 17. 5. So he who offered his seed to *Molech, Levit.* 20. 2. He that had the spirit of divination or was a wizard, *Levit.* 20. 27. He that profaned the Sabbath, he that cursed his father or his mother, *Levit.* 20. 9. so the disobedient sonne was stoned to death. *Deut.* 21. 21. He that perswaded or enticed others to *Idolatry*, *Deut.* 13. 1. all these were stoned to death. Who were stoned.

First the Priests daughter if she committed adulterie. Secondly he who lay with his owne daughter. Thirdly he who lay with his sonnes wife. Fourthly he who lay with his daughters daughter, or with the daughter of his wiues daughter. Fifthly he who lay with his mother in law, or with the mother of his mother in law, or hee who lay with the mother of his father in law, his wife being yet aliue; even all these were Who were burnt.

were burnt. *Ioſh.*7.15. *He that is taken with a curſed thing ſhall be burnt with fire,* and *verſ.* 25. *all Iſrael ſtoned him with ſtones,* firſt he was ſtoned, and then burnt.

Who were beheaded.

Thoſe who killed were beheaded, and thoſe who fell away to Idolatry.

Who were ſtrangled.

The fourth ſort of puniſhment was ſtrangling; wch was the lighteſt ſort of puniſhment capital among the *Iewes.* Firſt he who did ſtrike his father or his mother. Secõdly he who ſtole a man in *Iſrael. Deut.*24.7. Thirdly any old man who hearkened not to the voice of the *Synedrion.* Fourthly a falſe Prophet; and he who lay with another mans wife. Fiftly, he who defiled the Prieſts daughter; all theſe were ſtrangled. And the *Iewes* ſay, whereſoever this puniſhment is ſet down, *let his blood be upon his owne head,* it is to be underſtood of ſtoning; but where the phraſe is found, *let him die the death,* and the puniſhment not ſet downe in particular, then it is to be underſtood of ſtrangling. But this holdeth not, it is ſaid *Exod.* 21. 12. *he that ſmiteth a man that he die ſhall ſurely bee put to death:* ſo it is ſaid, that the adulterer ſhall die the death, yet he was not ſtrangled but ſtoned. *Ezek.*16.40. *Ioh.* 8.45.

זכף *crucifigere*
Crux.
עץ *Arbor.*
ξυλὸν δίδυμον.

This ſtrangling the *Romanes* changed into crucifying, which was called [*Zacaph*] *crucifigere,* and the croſſe was called [*Zeceph*] *crux,* and [*gnetz*] *arbor,* and the *Greekes* called it ξυλὸν δίδυμον *lignum geminum.*

καταπονλισμὸς *dimerſio in pelagus, Submerſio.*

Laſtly drowning, *Mat.* 18.6. *It were better that a milſtone were hanged about his necke, and that he were drowned in the midſt of the Sea;* and the *Greekes* had καταπονλισμὸν, they were put in a cheſt of lead, and ſunke in the Sea, as *Caſaubon* ſheweth out of *Athenæus.*

Queſt.
כרת *Excisio.*

What ſort of puniſhment is meant *Gen.*17.14. *he that is not circumciſed, that ſoule ſhall bee cut off from his people?*

Anſw.

The *Hebrewes* expound this ſort of puniſhment diverſly,

verfly. *Kimchi* faith, he shall be punished by the Lord, but he addeth, that he is much mistaken who thinketh that the child not being circumcised is secluded from the life to come. *Moses Cotzensis* thinketh, that these who were not circumcised the eight day, should dye without children, alluding to that place *Levit.* 20. 20. But all of them agree in this that the punishment is inflicted by the Lord.

Exod. 31. 14. *Whosoever doth any worke on the Sabbath day he shall be cut off from his people, and bee surely put to death,* by *cutting off* here is meant, cutting off by the Magistrate, why should it not then be so understood in that place *Gen.* 17. 14. so *Levit.* 20. 6. *If any goe after wizards, I will set my face against him, and cut him off*; by *cutting off* here is meant, to be cut off by the Magistrate, why is it not so then to be understood in that place of *Genesis* before mentioned? *Object.*

Maymone answereth to these places, distinguishing betwixt the manifest transgression, and the hidden transgression of the Law, if one did violate the Sabbath with a hie hand, and if there were witnesses, and he were admonished before not to doe so, then he was cut off by the hand of the Magistrate; but if he was not admonished secretly before, and did transgresse, then hee was cut off by the hand of the Lord. But wee must distinguish betwixt these phrases *Levit.* 17. 10. and 21. 6. *I shall cut off that soule*, and *thou shalt cut off that soule*; *Exod.* 22. 18. *thou shalt not suffer a witch to live,* but when hee sayth, *I will set my selfe against that soule which eateth blood, and will cut him off from my people,* then it is meant, that by his owne hand immediately hee will cut him off. *Answ.*

Difference betwixt these two phrases, *I shall cut off* &c. and *thou shalt cut off* &c.

But what sort of cutting off by the hand of God is meant here? *Quest.*

It is not meant of any bodily punishment inflicted upon *Answ.*

upon their bodies, or upon their posteritie, as the *Iewes* interpret it, but of excommunication and secluding them from the Church. So *Calvin, Iunius, Deodati* expound it.

CHAPTER XLII.

Why they gaue wine to those who were going to be executed.

PROV. 31. 6. *Giue wine unto those that be of an heavie heart.*

THey used to doe three things to them who were condemned. First, they gaue them wine to drinke to comfort them. *Amos* 2. 8. *They drunke the wine of the condemned in the house of their God*; that is, they dranke the most excellent wine, for such wine they gaue to the condemned. Secondly, they used to apply ὄιστρον, soft wooll, which the Chirurgians apply to wounds to mitigate their paine, because their death was a lingering death. Thirdly, they used to hold odoriferous canes or reedes to their nose to refresh their braines.

But see what miserable comforters the *Iewes* were to Christ, *Luke* saith ἐξεμυκτήριζον, *they derided him, Luk.* 23. 35. for in stead of wine, they *gaue him vinegar and gall to drinke*, which was a most bitter sort of drinke; and the Lord saith *Ier.* 9. 15. *I will feed this people even with wormwood, and giue them water of gall to drinke.* And for ὑσσώπῳ they gaue him ὕσσωπον, hysope tyed about a reed and dipped in vineger, and they gaue it him not to quench his thirst, but to smell it in derision.

They

They gaue him wine to drinke mingled with myrrhe, but he receiued it not, Mark. 15.23. Christ would not drinke this cup mingled with myrrhe; for it intoxicated the braine that he might be sensible of the paine which he was to suffer for us. It is a great judgement to be beaten and not to feele it, *Prov.* 23. 35. The Lord who went willingly to death, did willingly drinke the cuppe of Gods wrath for us; and therefore he was unwilling to drinke this cuppe, which would haue made him senseless of the paine.

They gaue him hyssope in stead of wooll which should haue mitigated his paine, *the tender mercies of the wicked are cruell. Prov.* 12. 10.

Christ suffered in all his senses, in his taste, they gaue him veneger mixed with gall; in his feeling, whereas they should haue applied soft wooll, and bound up his wounds, & mitigated his paine, they applied but hyssope so in his hearing, he heard their bitter mockes and scoffing. And as he felt the grieuous paine of the crosse in all his senses, so the wicked shall suffer the paines and torments of hell in all their senses.

The conclusion of this is, sin is sweet in the beginning, but bitter in the end; *Adam* did eate a sweet fruit, but here is vineger and gall a bitter potion offered to Christ for it; *the lippes of a strange woman drop as an hony combe, and her mouth is smoother then oyle, but her end is bitter as wormwood, sharpe as a two-edged sword, Pro.* 5. 3. *Conclusion.*

They giue him hyssope; hyssope was the last purgation and sprinkling when the leper was brought into the Campe againe: and *David* alludeth to this, *Psal.* 51. *wash mee with hyssope.* So Christs death must purge us from all our sinnes, and bring us into the societie of the Saints of God, that there we may dwell for ever.

CHAPTER XLIII.

Of their VVarres.

DEVT. 20. 10. *When thou commeſt neare to a Citie to fight againſt it, then proclaime peace vnto it, &c.*

FIrſt let us conſider in their warres, the time when they went to battell; ſecondly, the manner how they pitched about the Tabernacle; thirdly, the manner how they marched when the Camp removed; fourthly, the Proclamation made to them at their removing; fiftly, the conditions of peace offered to the enemie; ſixtly, what they did before they joyned battell; and laſtly, the ſong which they had after the victorie.

The time that they entred to be Souldiers.

Firſt, what time they entred to be Souldiers? the Levites entred to their Miniſtery when they were thirtie yeares, *Num.* 4. 42. But the Souldiers entred when they were twentie yeares, and they left off when they were fiftie; none went to the warres but they who payed the halfe ſhekell; the Levites were exempted, becauſe they ſerved the Lord in the Tabernacle, they neither payed this halfe ſhekell, nor yet went to the warres. Women likewiſe were exempted, *She that tarrieth at home, divideth the ſpoyle, Pſal.* 63. 12. So were the weake, ſicke, and infirme, the yong, and the old under twentie and aboue fiftie; ſo the captiues, and Idolaters, all theſe were exempted, none of them payed the halfe ſhekell, or went to the warres.

Secondly, when they pitched about the Tabernacle, they pitched their Tents with their faces towards it, *Num.* 2 2. becauſe of the reſpect that they carried to it.

They

They pitched round about the Tabernacle when they reſted in their Tents; and *David* alludeth to this, *Pſal.* 76. 11. *Let all that be about him, bring preſents unto him that ought to be feared*; there were three Tribes vpon every quarter; *Iuda, Iſſachar*, and *Zabulon* upon the Eaſt; *Ruben, Simeon*, and *Gad* upon the South; *Ephraim, Manaſſe*, and *Benjamin* upon the Weſt; *Dan, Aſher*, and *Nephthali* upon the North, *Num.* 23. 10. *Who can number the fourth part of Iſrael?* Here is an alluſion to the Campe as it was divided in foure quarters.

There were three Tribes on every quarter, and a ſpace betwixt them and the Tabernacle, and *Moſes* and *Aaron* and the Prieſts upon the Eaſt; the *Coathites* upon the South; the *Gerſonites* upon the Weſt; and the *Merarites* upon the North; theſe lay betwixt the Tribes and the Tabernacle to watch the holy place; So betwixt Gods throne and the foure and twentie Elders compaſſing it, *were foure living creatures full of eyes, Rev.* 6. 10.

In the firſt place *Iudah* pitched and removed firſt, *Iudah* got the firſt place, of him the Kings were to come, he marched firſt, he ſacrificed firſt, *Numb.* 7. 12. *Iudah* gaue a Lyon in his Colours. *Themiſtocles* ſaid, it was better to haue a Lyon to be a Captaine to a company of Harts, than to haue a company of Lyons and a Hart to be their Captaine: The Lyon is firſt [*Gur*] *Catulus Leonis*, then he is [*Cephir*] *cum incipit prædari*, when he beginneth to catch the prey, and then he is [*Labbi*] when he groweth old. Firſt, *Iudah* was the Lyons whelpe in *Ioſhuah's* time, *Ioſh.* 1. when they went out firſt to Conquer the Land; then he was *Cephir* in *Davids* time; and thirdly, he was [*Labbi*] *Cordatus Leo* in *Salomons* time.

The priviledges of *Iudah*.

גור *Catulus leonis.*

כפיר *Leo juvenis.*

לבי *Leo cordatus.*

When *Iudah* was the Lyons whelpe, the Lyon, and the fierce Lyon.

And in placing of theſe Tribes, ye ſhall obſerue that alwayes with the feebler Tribes there is a warre-like and a couragious Tribe placed, as with *Iſſachar* and *Zabulon*

A warrelike Tribe placed with the more feeble.

bulon two feeble Tribes, *Iudah* is placed; *Issachar* was dull like the Asse, and *loved to couch betweene two burdens, Gen.* 49. 14. So *Iudg.* 15. 16. *Why abodest thou amongst the sheep-folds, to heare the bleating of the flockes (or delighting to whistle by the flockes) having no minde to helpe thy brethren in the warres. Zabulon* had no skill in the warres, he dwelt by the Sea-side, and gaue himselfe onely to shipping, therefore *Iudah* was joyned to helpe these two weake Tribes; so in that vision, *Esa.* 21. 7. *The Asse and the Camell are joyned together*; the Camell signifying the *Medes*, the more generous people, and the Asse the *Persians*, the more dull people.

שרק *Sibilare.*

In the second companie was *Ruben, Simeon*, and *Gad*; *Ruben unstable as water, Gen.* 49. 4. So *Simeon* a weake *Tribe divided in Iacob and scattered in Israel, Gen.* 49. 7. now to helpe these they had the warre-like Tribe of *Gad* joyned with them, *Gen.* 49. 19. *Gad jedud jegudennu vehu jagud gnakabb, Gad a troupe shall overcome him, but he shall overcome at the last*: the men of *Gad*, were *mightie men of warre, and had faces like Lyons*, 1 *Chron.* 12. 8.

גד גדוד יגודנו
והוא יגוד עקב
Elegans paranomasia.

In the third companie were *Ephraim*, *Manasse*, and *Benjamin*, and *Ephraim* the most warrelike of the three, *Ephraim had skill to handle the Bow, Psal.* 78. 9. but *Benjamin* was [*Ittor jad*] he could sling with both the hands. 1 *Chron.* 12. 2.

אתור יד *Ambidexter.*

In the fourth companie were *Dan*, *Asser*, and *Nephthali*; and of these three, *Dan* was the most valiant: *Zabulon and Nephthali were a people that jeoparded their lives unto the death, Iudg.* 5. 18. but *Dan* was their Captaine, he came in to saue the taile of the hoast, and he was called the gathering hoast; and the Lord alludeth to this forme, *Esa.* 51. 11. *I will goe before you and gather you in*: they left none of the weake behinde them, *Num.* 12. 15. and *Miriam* was shut out of the Campe seven dayes

dayes for Leprosie, and the people journeyed not, till *Miriam* was brought in againe: *David* alludeth to this, *Psal.*27. 10. *Though my father and my mother should forsake me yet thou wilt gather me up: Amalek cut off the taile of the Host*, Deut.25. 17. these are called the *hindmost of the Host*, *Iosh.*10. 19.

Every one of these quarters had their Captaine, and he was the wisest and most couragious, for *strength and counsell are for the warres*, *Prov.* 10.5. 2 *Sam.*23. 8. the *Tachmonite*, for his wisedome is [*Ioshebeang*] he sat in the Councell, and for his valour and courage he is called *Hadino* the *Eznite*, that is, who delighted to lift up the speare; young and rash youths are not fit to be Captaines, such as was *Alexander* the Great, who ran violently rather thorow the world, than by skill or wisedome, therefore *Dan.* 8. 21. he is called *Hircus caprarum*, that is, *a young Goat.*

Every one of the Quarters had their Captaine

Quando animali additur genitivus femininus pluralis, tunc significatur animal illud teneri esse, Gen. 38. 7.

There were foure memorable things to be observed in this Campe; first, their order; secondly, their cleanlinesse; thirdly, *Salus castrametantium*; and lastly, how the Lord provided meat and cloath for them.

First, the order that was in this Campe; this was *Acies benè ordinata*, and God who is the God of order and not of confusion set them in this order. *Balaam* saw this when he said, *Num.*24.5. *How goodly are thy Tents, O Iacob, and thy Tabernacles O Israel. As the vallies are they spread forth, as Gardens by the River side, as the trees of Lign-aloes, which the Lord hath planted, and as Cedar trees beside the waters.*

The order of this Campe.

Secondly, *Mundities*, the cleanenesse and neatnesse of this Campe, for the Lord commanded them when they were to ease nature to goe without the Campe, and to take a padle with them, and dig in the ground to cover their excrements *Deut.* 23. 12.

Thirdly,

Thirdly, *Salus caſtrametantium, there was none feeble in their Tribes,* Pſal. 105. 37. and *pes tuus non fuit fermentatus,* thy *foote did not ſwell theſe fortie yeares, Deut.* 8. 4.

The Lord provided meat and cloths for this Campe.

Fourthly, the Lord provided well for this Campe, both meat and cloths; meat, *He rained downe Manna from the heavens, and fed them with the bread of Angels,* and for their *clothes they waxed not old, Deut.* 8. 4. And it is moſt probable that their cloaths did grow with them as they grew, & their *ſhoes waxed not old upon their feete, Deut.* 29. 5. Their ſhoes did grow with their feet, and it ſeemeth that the childrens clothes were made of the clothes of them who died.

לא יחיפה *non inveterârunt.*

The foure Captaines pitched their Tents at the foure corners of the Campe, *Iudah* pitched in the Northeaſt corner; *Ruben* in the Southeaſt; *Ephraim* on the Southweſt; and *Dan* on the Northweſt corner. *Num.* 2. 2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the Enſigne of their fathers houſe, farre off about the Tabernacle of the Congregation ſhall they pitch.*

A figure to ſhew the Enſignes, Motto's, and order of the Tribes pitching about the Tabernacle.

Returne, O Lord, unto the many thouſands of Iſrael. Num. 10. 36.

WEST.

SOVTH. NORTH.

EAST.

Riſe up, O Lord, and let thine enemies be ſcattered, Num. 10. 35.

בשם אלהינו נרים

Vexilla vtamur in nomine Dei noſtri.

When they aroſe to march they ſpread their Colours, and they ſaid, *Vexillabimus in nomine Dei noſtri, in the name of our God we will ſet vp our Banners,* Pſal. 20. 5.

They had their Colours, their Enſignes, and their Motto's.

Their Colours were anſwerable to the ſtones in *Aarons* breſtplate.

Firſt, their Colours; their Colours were according to the Colours of the ſtones in the breaſtplate of *Aaron*: *Iudah* gaue a greene Colour like the *Smarag*: *Ruben* a red Colour like the *Sardius*; *Ephraim* a golden Colour like the *Chryſolite*; *Dan* gaue partie coloured of white and red like the *Iaſper*.

In their Enſignes they had the Emblems of Beaſts.

Their Enſignes were; firſt, *Iudah* gaue a Lyon; *Ruben* the head of a man, becauſe he was the firſt borne, and the head of the familie; *Ephraim* gaue the head of an Oxe, becauſe he was the ſonne of *Ioſeph*, who was called *Bos Dei, Deut.* 33. 17. *His glory is like the firſtling of his Bullocke*; and *Dan* gaue an Eagle in his Colours, becauſe the Eagle is an enemy to Serpents, the Serpent ſhould not be put in his Colours but the Eagle, an enemy to the Serpent; *Dan ſhall judge his people,* Gen. 49. 16. *Dan is a Lyons whelpe, he ſhall leape from Baſhan.* Here he is commended both for his wiſedome and his ſtrength, the Serpent doth not expreſſe theſe two well, but the Eagle doth expreſſe them very fitly.

Their Motto's in their Enſignes were out of the Teſtament of *Iacob*, or of the ſong of *Moſes*.

Thirdly, their Motto, *Iuda's* Motto was this; *Iuda is a Lyons whelpe*, Gen. 49. 8. *Ruben* had this, *Vnſtable like water*, Gen. 49. 4. *Ephraims* Motto was, *his glorie is like the firſtling of his Bullocke*, Deut. 33. 16. *Dan* had this Motto, *he ſhall be a Serpent by the way, an Adder in the path*, and ſo every one of the Tribes had their Motto.

The Lord was their Generall.

The Lord as their *Generall* dwelt in the midſt of their Campe, and his Enſignes were the *Cloud* and the *pillar of fire*; the *Cloud* to direct them by day, and the *pillar* by night, then he was the guide of their youth, *Iere.* 3. 4.

The

The motto which they gaue him was this, *Mi camocha baelohim Iehova, quis ſicut tu Iehova inter Deos*; and hence they made the name of the *Macchabees, Mem, Caph, Beth, Iod*: and they were called *Macbei* at the firſt, and afterward *Macchabæi*: and like unto this was that abbreviation, *Agla, atta gnebber legnolam adonai, Tu fortis in æternum Domine*.

מי כמכה באלהם יהוה
מ כ ב י

When they marched, they kept not the ſame order as when they pitched about the Tabernacle, for when they marched, *Iuda, Iſſachar*, and *Zabulon* went before; and the *Gerſonites* and the *Merarites* next them ſet forward, bearing the Tabernacle, *Num.* 10. 17. In the ſecond place came *Ruben, Simeon*, and *Gad*, who lay upon the South; and next them came the *Cohathites* with the Arke, *Num.* 10. 21. After them *Ephraim, Benjamin*, and *Manaſſe*; and *David* alludeth to this, *Pſal.* 80. 2. *Before Ephraim and Benjamin and Manaſſeh, ſtirre up thy ſtrength, and come and ſaue us*; he ſaith, *before Ephraim*, for when they carried the Arke *Ephraim* came behinde the Arke, and the Arke was before him, and when they reſted, *Ephraim* was upon the Weſt ſide of the Arke, which *Num.* 2. 18. is called [*jammah*] *the Sea-ward*, becauſe the Sea lay towards the Weſt, ſo that the Arke both when they pitched and when they marched was ever before *Benjamin, Ephraim*, & *Manaſſeh*. In the laſt place came *Dan, Aſſer*, and *Nephthali*; *Dan* was in the Reareward of all their Camps throughout their Hoſts, *Num.* 10. 25.

Their marching was different from their pitching about the Tabernacle.

ומר

When they marched *Aſcendebant Chamuſſhim*, *Exod.* 13. 18. *Aquila & Symmachus*, κεκαπλασμένοι, *qui quintam coſtam habebant cinctam*, becauſe they carried their ſword at the fift rib, but *Theodoſion* tranſlateth it πεμπαίζοντες, they went fiue in rankes, when they marched they were ſaid to be *Accincti*, *Gen.* 49. 19. *Num.* 32. 17. 1 *King.* 10. 11. And *Salomon* alludeth to this *Prov.* 30.

The manner of their Marching.

חמשים

31. speaking of the horse girt in his loines, a warlike beast, fit for the battell, and contrary to this is *discinctus* when they lay aside their armour.

In their marching they made a Proclamation for foure sorts of people.

Thirdly, they made a Proclamation in the Campe, that he who had built a new house, and had not dedicated it, should goe backe: Secondly, if he had planted a Vineyard, and had not made it common, he should goe backe: thirdly, if he had betrothed a wife, and had not lien with her, he should goe backe: and fourthly, they cryed that all those who were fearfull and faint hearted should returne.

What new house was meant in this Proclamation.

He who built a new house, and had not dedicated it, he should goe backe, which they expounded thus, if he had built a new house, either for his dwelling, or for his Cattell, or his Corne, then he was to goe backe to it, but if he had built a new house for pleasure, and let it and taken hyre for it, then he was not to goe backe.

Secondly, if he had planted a Vineyard and had not made it common, then he was to goe backe; where there is an Allusion to that forme set downe in the Law, that the first three years after that a man had planted a Vineyard, he might not eat of the fruits thereof, then the fourth yeare they were the Lords, and in the fift yeare they were made common, and then turned to the planters owne use, and it was all one whether he planted the Vineyard, bought the Vineyard, or had gotten it by inheritance or by gift.

Thirdly, if he had betrothed a wife, and had not lien with her, whether shee had beene a maide or a widow, he was to returne home: and this Immunitie from the warres lasted for a whole yeare to those who were new married; but they say, if the high Priest had married a widow he was not exempted, so if an inferiour Priest had married a repudiate woman, or a common *Israelite* if he had married a bastard, then he was not exempted.

Fourthly

Fourthly, all those who were fearfull and faint-harted, *Qui mollis est corde, Hebraicè*, he should returne, *lest he make his brethrens heart faint also, Deut.* 20. So all those who were guiltie of any crime were sent away, for sinne alwayes makes a trembling and a faint heart, but the misery is now that the most lewd take themselues to this calling, *Psal.* 68. 30. *Rebuke the company of the spearemen, Hebraicè, rebuke the beasts of the reedes*; the Lord accounteth those profane Souldiers for all their speares but like beasts amongst the reeds, there are few like unto the *Centurion*, or *Cornelius*, who haue good Souldiers.

All that were knowne for notorious sinners, were discharged from the warres.

Gideon made a Proclamation, *Iudg. 6. Whosoever is fearefull, let him returne, and so there remained but ten thousand*; and he tryed his Souldiers againe, and all that bowed downe to drinke he sent them away, & he tooke with him onely those who lapped like dogges, which were but three hundred.

Gideons Proclamation.

Whether made he choise of these as the most cowardly, or the most couragious?

Quest.

It is commonly holden that they were the most couragious who lapped like dogges, and lay not downe to glut themselues; but if we will looke to the Lords intention here, we shall see that the most feeble were kept here, and not the most couragious, for the Lord would not haue *Israel* to bragge here, and to say, *Mine owne hand hath saved me, Iudg.* 7. 2. The Lord would onely haue the whole prayse of the Victory. Now whether made it more for the praise of God, when he overcame with a few cowards, than if he had overcome with a number of valiant Souldiers: were not they most cowardly, who durst not lie downe to take leasure to drinke? But ran and lapped as the dogs doe about *Nilus*; the Lord made choise of the most fearefull and cowardly for his glorie; But *Marcus Crassus* amongst the

Answ.

Romans, caused to let bloud of the cowards, & he giues this to be the reason, that that bloud which they would not shed in defence of their Countrey, should now be shed to their disgrace and shame.

There are two sorts of warres.

They had two sorts of warres; the first were *bella spontanea*, and the second was *bella præcepti*, new married men and those who planted a vineyard were exempted from the first warre, but not from the second warre which was against the *Canaanits*, the Bridegroome was not exempted from this neither.

Fourthly, before they joyned battle with the enemy to destroy them or to sacke their Citie, they offered conditions of peace to the enemies that were not to be destroyed, if they sought peace of them; we haue one example, in the *Cherethites*, that were *Davids* guard; they were called *Cretæ* by *Virgil*, *Curetum allabimur oras*: So they were called *Cretenses*, these came of the *Phenicians* or *Philistins*; *Creta* was a *Colonie* belonging to them, see *Act.* 27. 12. *Phenice* which is a haven of *Creet*. *Deut.* 20. 10. And the conditions were three especially. First, that they should receiue the seven precepts of *Noah*: Secondly, that they should be tributaries to them; And thirdly, that they should bee servants to them.

Obiect.

The *Moabites* and *Ammonites* were still excepted *Deut.* 3. 3. but *Deut.* 2. 9. *distresse not the Moabites neither contend with them in battle*, how then shall wee reconcile these two places, when hee bids them not to seeke the peace of the *Ammonite*.

Answ.

The reconciliation is this, thou shalt not seeke the peace of the *Moabite* or *Ammonite*, but if they seeke it of thee, then thou shalt not distresse them, nor contend with them in battell.

מי שרוצה לברוח יברח

Let him flie that will flie.

If they would not receiue the peace offered, then they cryed, *dedat se qui vult, fugiat qui vult, pugnet qui vult.* Be-

Before they joyned battell they comforted the Souldiers after this manner, *trust in him who is the Saviour of Israel in affliction, Ier.* 14. 8. this day thou fightest, *pro confessione unitatis divinæ, quòd deus unus est*, that thy God is one, therefore, *thou mayest carrie thy life in thy hand securely, Iob.* 13. 4. and thinke neither upon thy wife nor thy children, but put the care of them out of thy heart. And the Apostle alludeth to this, 2 *Tim.* 2. 4. *that he who goeth to the warres, entangleth not himselfe with the cares of this world.* And they exhorted them to cast the care of their houses, wiues, children, and familie upon the Lord, who will provide for them: 1 *Sam.* 25. 28. 29. *The Lord will provide a sure house for my Lord the King, because he fights the battles of the Lord, and his soule shall be bound up in the bundle of life.*

מי שרוצה להשלם ישלים
he that will haue peace, let him haue peace.
מי שרוצה לעשות מלחמה יעשה
He that will make warre let him make warre.

Lam. 5. 9 *in anima nostra ferimus panem, id est, in periculo animæ.* so Psal. 119. *anima mea in manu mea.*

When they marched neerer their enemie, they raised the dust with their feete which was the neerest signe of warre: and Christ alludeth to this forme *Mat.* 10. *When you come into a house offer your peace, and if they refuse it, shake off the dust of your feete, and let your peace returne to your selfe*: when the enemies were overcome, they fell downe at the Conquerours feete, and seemed *to licke the dust under his feete, Psal.* 18.

What they did when they were at the shocke of the battell.

And so they used to cast a fire-brand within the enemies land, and the Prophet *Obadiah* alludeth to this, *vers.* 18. *there shall not one be left aliue in the house of Esau*, the *Seventie* translate it πύρφορον, that shall carrie a fire-brand. Such were those *fœciales* amongst the *Romanes*, who threw a speare into the enemies land in defiance of the enemie.

After the victory they divided the spoile, and then they sung ἐπινίκιον, or *carmen triumphale*.

When the song of triumph was sung.

It was their manner after the victory to sing a song of praise, as *Moses* and *Miriam* did, *Exod.* 15. so *Barak* and *Deborah, Iudg* 5. so *David* after he had conquered all his

his enemies ſang the *eighteenth Pſalme*, ſo *Revelation* 19. when all the enemies of the Church ſhall bee ſubdued, *they ſhall ſing a ſong of praiſe to the Lambe who ſitteth upon the throne.*

The women did ſing the ſong of victorie.

The women eſpecially did ſing this ſong, and therefore *Pſal.*68.11. it is ſaid, *great were the company,* [*hammebhaſſheroth,*] *of thoſe that publiſhed it,* in the fæminine gender, of the women that publiſhed it.

In this ſong of victory the King is commended, that *he aſcended on high, and led captivitie captiue, and received gifts or ranſomes from the captiues, Verſ.* 18. And the Apoſtle applieth this to Chriſts victory over all his enemies, *he aſcended on high, and gaue gifts to men, Ephe.*4.8. And in this ſong of victory, they ſung this *Carmen amabæum,* a ſong by intercourſe, *I will bring againe from Baſan, I will bring my people againe from the depths of the Sea, Verſ.*22. They remembered theſe two deliverances in all their ſongs of thankeſgiving for deliverance: firſt, how the Lord delivered them out of the red Sea; and ſecondly, that deliverance from *Og* King of *Baſhan* when he came againſt them.

The ſubject of *Deborahs* ſong.

That ſong of *Deborah, Iudg.*5. firſt, containeth a praiſe to God, who gaue the victory. Secondly, it maketh mention of the inſtruments which he uſed in this victory, as the ſtarres. Thirdly, it condemneth thoſe who would not come, as *Meroſh:* and fourthly, it commendeth thoſe who came willingly. And laſtly, a prayer againſt the enemies of the Church, *Verſ.*28.

CHAP.

CHAPTER XLIIII.

Of their Burials.

GEN. 49. 29. *And he charged them and said unto them, I am to be gathered to my people, burie me with my Fathers.*

IN their burials, first, we are to consider the place where they buried them; secondly, the ceremonies which they used at their Burials; thirdly, the forme of their Tombes; fourthly, the great charges that they were at in their burials; and lastly, how they comforted the living after the dead were buried.

The circumstances that were used in Buriall.

First, the place where they buried them, it was commonly without the Citie; In *Ierusalem* they were buried without the Citie neare the brooke *Kedron*, *Mat.* 27. 53. *And many arose, and came out of the graues, and went into the holy Citie, and appeared there:* so the widowes sonne of *Naim* was buried without the Citie, *Luk.* 7. 12. so the possessed men walked amongst the graues in solitarie places, *Mark.* 4. 37. And Christ was buried in a Garden without the Citie.

The place where they used to bury.

They buried all of one familie together, 1 *Sam.* 3. 1. *they buried the bones of Saul and Ionathan in the buriall of their Fathers:* so *Gen.* 33. 2. therefore they were said to be gathered to their fathers; and *David* alludeth to this forme when he saith, *gather me not with the wicked. Psal.* 30. For all the bodies of the faithfull were laid together, so are their soules gathered together, & this is called, *the bundle of life*, 1 *Sam.* 25. The *Greeks* called those who were not buried with their Fathers, ἀποθάφους. outburied.

With whom they were buried.

The faithfull were buried together.

They buried the man and the wife together, as *Abraham* and *Sara* in the field of *Ephron*, *Gen.* 25. so *Iacob* and *Leah*, *Isaac* and *Rebecca*, so *Tobias* and his wife were buried together, *Tob.* 4. 4. And hereby they signified the constancie and loue which should be betwixt the man and the wife, and that they died in the same faith, therefore the Orthodoxe Church when they died they would not be buried besides Heretickes; *Sophronius* said, *Noli me tangere hæretice neque vivum neque mortuum.*

The strangers converted, desired to be buried with the faithfull.

They buried strangers in a part by themselues, *Act.* 1. 18. this place they called it *Kebber galaja, sepulchrum exterorum:* when the strangers were converted to the faith, they desired to be buried with the faithfull; as *Ruth* said to *Naomi*, *where thou diest there will I die and be buried*, *Ruth* 1. 17.

The Ceremonies in buriall.

Secondly, they used many Ceremonies in their buriall, first, they *fasted*, 1 *Sam.* 31. 13. 2 *Sam.* 1. 12. *and they mourned and wept and fasted while even*; so 2 *Sam.* 3. 34. *David* fasted for *Abner till the Sunne was set.*

Secondly, they *wept*, as for *Aaron* thirtie dayes, *Num.* 20. 29. so for *Moses*, *Deut.* 34. 8. so for *Saul* and *Ionathan*, 2 *Sam* 1. 12. so for *Iosia* did all *Israel* mourne, 2 *Chron.* 35. 24. *Families lamented, the men by themselues and the women by themselues*, Zach. 12. 12. so *Luk.* 23. *and the women followed after weeping.* They mourned and lamented chiefly for their Kings, *Iere.* 34. 5. *and they will lament thee, saying ah Lord*; they lamented for their King as the widow doth for her husband, for the King is the husband of the Common-wealth, and when shee wanteth him she is a widow, *Lament.* 1.

How these words are to be understood, *he taught them the use of the Bow.*

Such was the lamentation which *David* made for *Saul* and *Ionathan*, 2 *Sam.* 1. 18. it is called there the lamentation of the *Bow*, he commanded to *teach the children of Israel the Bow*, it is commonly translated, he taught

taught them the use of the bow, or to shoot with the bow, but this is impertinently cast in, in the midst of *Davids* lamentations, that he taught them the use of the *bow*, but it should be this way translated, he taught them this lamentation, intituled *the Bow*, for it was the manner in old times to giue sundry titles to these lamentations, as, *Fistula, Scutum, Ovum, Ala, Securis*; so *Psal.* 45. *to the chiefe Musitian upon Shonannim*, as yee would say upon *the lillies*, the song of the marriage is intituled *the lillie*. Christ is, *the lillie of the valleyes*, and his Church is as *the lillie among thornes*, therefore this marriage-*Psalme* is intituled *the lillie*; so the title of this lamentation was *Arcus*, the *Seventie* translated it well *David edidit threnum hunc*, & it is subjoyned that he made this lamentation, that he might teach it the children of *Israel*; and *Iosephus* addeth, that the *Iewes* did diligently learne these Lamentations even unto his time, the rest of this Lamentation is set downe *in the Booke of the just, vers.* 18. and to translate it he taught them to shoot with the bow, were not pertinent, for they had skill in the use of the bow alreadie, 1 *Par.* 12. and it was not for vnskilfulnesse in the use of the *Bow* that the *Philistims* overcame them. When *Iosias* was killed in the battaile, *Ieremie* made his Lamentations or θρήνους for him. When they buried their dead they had Minstrels, *Mat.* 9. 23. who sang the praises of the dead, this the *Greekes* called ἰάλεμον, and when the corps were to be carried out, they cryed *Conclamatum est*; and they hyred *Præficas, mourning women. Iere.* 9. 17. and when these women did sing the dolefull song, she that was the chiefe mourner sung over *carmen* ἀμοιβαῖον at every rest; the like wee see in *Psal.* 136. *for his mercie endureth for ever*: so *Iere.* 9. 18. the chiefe mourner repeated these words in the Lamentation, *that our eyes may run downe with teares, and our eyelids gush out with waters*: so *Ezek.* 26. 7. *how art thou destroyed*

Eustatius lib. 4.

Alexander ab Alexandro lib. 3. *Genialium.*

ſtroyed that waſt inhabited of Sea-faring men.

They lamented not for their wicked Kings when they died; *Herod* fearing that he ſhould not haue this honour done to him when he died, commanded when he was about to giue up the Ghoſt, that a number of his wiſeſt Counſellours ſhould be gathered together, and that his Guard ſhould inviron him about, and put them all to the ſword, that there might be a lamentatiō at his death, which they were purpoſed to haue done, unleſſe that *Salome* the ſiſter of *Herod* had prevented it, and diſcovered to them the plot, and then they kept a feaſt of joy in remembrance of that deliverance, as they did at *Hamans* death.

Ioſephus: The ſtratageme that *Herod* uſed that men might lament for his death.

Thirdly, they uſed to waſh the bodies of the dead, this was called βαπτισμὸς τῶν νέκρων, and ſo they waſhed the body of *Dorcas* and laid it in an upper chamber, there was alſo βαπτισμὸς ἀπὸ τῶν νέκρων, *Eccl.* 31. 25. that is, a waſhing of themſelues for touching of the dead; and the third was βαπτισμὸς ὑπερ τῶν νεκρων, baptized for the dead, that is, counted as dead men, 1 *Cor.* 15. 29. for when they were baptized they went downe into the water, and were baptized all over the body.

Βαπτισμὸς { τῶν νέκρων. ἀπὸ τῶν νέκρων ὑπερ τῶν νέκρων

They embalmed the dead.

They embalmed the bodies θάπτειν & ἐνταφιάζειν differ. ἐνταφιάζειν is to prepare all thoſe things which ſerue for the embalming of the body, and this was called a burying among the *Iewes*, they uſed much this embalming of the bodies before they buried them, but now becauſe the doctrine of the Reſurrection is ſo cleare, this ceremony of embalming ſhould not be uſed.

They burned ſweet Odours for them.

When they embalmed the bodies of their Kings, they burnt ſweet odours for them, as for *Aſa* and for *Zedekiah*, *Iere.* 34. 5. *Thou ſhalt die in peace, and with the burnings of thy fathers the former Kings, ſo ſhall they burne Odours for thee*; Although *Zedekiahs* eyes were pulled out of his head, and carried captiue to *Babylon*; yet he

is said to die in peace, because he had all these solemnities performed to him in his funerals. Those of *Iabesh Gilead* tooke the bodies of *Saul* & his sonnes and burnt them, and buried their bones under a tree, 1 *Sam.* 31. 13. To burne their bodies here is not meant, that they burnt them to ashes, and then buried their bones, but they burnt odours upon their bodies untill they were buried; for these speeches are all one, *comburent te*, as the Latines say, *comburent tibi*, as the Hebrewes say, χλαιόπλαι σε, as the *Greekes* say, *et aromatizare*, as the Evangelists say, for every one of these phrases signifie the great pompe which was used at their burials. And where it is said, *they buried their bones*, it is to be understood by the figure *Synecdoche*, their bodies, 2 *Sam.* 1. *Are we not all of his bone?* so *Gen.* 2. *She is flesh of my flesh, and bone of my bone*, and this last part here is but an explanation of the first. *Iechonias* wanted this honorable buriall, and therefore is said, *to be buried with the buriall of an Asse, Iere.* 22. which was, *insepulta sepultura.*

How these phrases are to be understood, *Comburent te & comburent tibi.*

The heathen burnt the bodies to ashes before they buried them, because that they thought, that the fire purged the bodie, but the greatest abuse of all in burning of the dead, was when the King of *Moab* tooke the King of *Ammons* sonne, and burnt him to Lyme, and then, (as the *Iewes* say) with that *incrustârunt muros*, they plaistered their wals.

The Heathen burned them to ashes.

By this we may understand why the Scripture bringeth in *Og* the King of *Bashans* bed, saying, *is it not in Rabbath of Ammon unto this day? Deut.* 3. 11. this was not his sleeping bed, but his funerall bed, for when they were dead, they laid them upon a rich bed, and burnt odours over them, untill their friends carried them to the graue, and then they came home and burnt the bed and things belonging unto it. Now the reason why this bed of *Og* burnt not, was because it was made of yron,

Of the feasts at their Burials.

so say *Rabbi Isaac Abrabaneel*, and *Arrias Montanus*.

They had funerall feasts called περιδείπνια, therefore *Ezek.*24.17. when his wife died he was forbidden to eat of that bread, *eat not the bread of men*; *Enoshim*, that is, the bread of *mourning men*; these feasts they called afterwards, *feralia & silicernia*, and they used to set the meat upon the graues of the dead, *Iob.*4.17. *poure out thy bread upon the buriall of the just*: so *Eccles.*30.18. *as messes of meat set upon the graue*.

The third thing to be considered in their burials, is the forme of their Tombes, the Kings were buried in stately Tombes together in the Citie of *David*, and those Kings who were not buried there, were thought to be basely buried, if they were not buried in the buriall of *David*, or in the buriall of the Kings in Mount *Sion*.

Their burials were hewed out of a rocke.

The nobler sort some of them had Caues hewed out of a rocke, which had severall burials within them, and Christ was buried in such a buriall, *Esa.* 53.9. *He made his graue with the wicked, and with the rich,* [*Bamathau*] *in excelsis*, that is, although he was crucified with the wicked, yet he was buried in the Tombe of *Ioseph*, not in a base buriall but an honourable buriall, which was *Iosephs* owne buriall, who was an honorable man.

במתיו *Excelsa eius.*

The Prophets were also buried in stately burials.

The Prophets were usually buried in stately Tombes, *Iere.*26.23. *And Iehojakim sent for Vrias the Prophet out of Egypt, and caused to slay him with the sword, and cast his dead bodie in the graues of the common people*: the Prophets were not usually buried in the burials of the common people; so *Mat.* 23.29. *Woe be to you, because yee build the Tombes of the Prophets, and garnish the sepulchres of the righteous.*

For the common people they were but laid in the ground, without any Tombe, *Luk.* 11.4. *Yee are like graues which appeare not, and the men that walke over them are not aware of them.* They

They had ſome markes of diſtinction to diſcerne the Tombes of the better ſort; example we haue of this in *Ioſhua* 24.30. it is ſaid there, that *they buried him in Timnath-herah*, but *Iudg.* 2. 9. *they buried him in Timnath-heres*; *Heres* is called the Citie of the Sunne, and they changed the name of the Towne, becauſe *Ioſhua* was buried there, whoſe ſepulchre had the picture of the Sun drawne upon it, as the *Iewes* write, and the ſepulchre of *Eliſha* was knowne by it ſelfe in the fields, 2 *King.* 13. 21.

חרס *Sol.*

Fourthly, they were at great charges in burying of their dead, it was ſo great that many times their friends refuſed to bury them, therefore *Gamaliel* who was a man of power and credit amongſt them, reſtrained this. *Nicodemus* ſent for an hũdreth pound weight of *Myrrhe* and *Aloes*, to embalme Chriſt, *Iob.* 19. 39. and Chriſt alloweth the fact of *Marie*, *Mat.* 26. 10. when ſhe poured the boxe of precious oyntment upon his head, *Why trouble ye the woman, for ſhe hath wrought a good worke upon me:* and *Gamaliel* ordained that none ſhould be wrapped in ſilke, but all in linnen, and no gold put upon them. So amongſt the *Romans* they were glad to diminiſh theſe charges, *tria ſi velit recinia & vincula purpurea, & decem tibicines plus ne adhibeto.*

Cicero lib. 2. *de ll.*

Laſtly, after the buriall was ended they uſed to comfort the living after this manner; firſt, *ſit conſolatio tua in Cælis*; ſecondly, *quis audet deo dicere, quid feciſti?* thirdly, they repeated theſe words of *Eſay*, *chap* 25. 8. *he will ſwallow up death in victorie, and wipe away all teares from their faces*; and *Pſal.* 72. 16 *they ſhall flouriſh and ſpring againe as the graſſe on the earth:* they beleeved the reſurrection of the bodie, therefore they called the Church-yard [*Beth chaÿm,*] *domus viventium*, and as our ſoules lodge but a while in the bodie as in a tabernacle, 2 *Cor.* 5. 1. ſo our bodies lodge but a while in the graue

They comforted the living after the dead were buried.

בית חיים *Domus viventium.*

κἀσκηνώσει.

זכר כי עפר אנחנו
יהוה המקום סרוך
Dominum penset jactura tuum.

graue as in a tabernacle, *Act.* 2. 26. κἀσκηνώσει, my fleſh reſteth in hope as in a tabernacle, and then they cryed, *Zacor ki gnapher anachnu, remember that we are but duſt*, and they conclude with this of *Iob* 1. *the Lord hath given & the Lord hath taken, bleſſed be the name of the Lord.* When their little children died, they uſed not many ſpeeches of conſolation, but onely ſaid, *the Lord recompence thy loſſe*; *Iob* hath a notable ſaying, *I came naked out of my mothers wombe, and I ſhall goe naked thither againe*; How ſhall I goe thither againe? it is not taken for the ſame place, but for the ſame condition; hence it is that the inferior parts of the earth are called both the mothers wombe and the graue, *Pſal.* 139. 15. *I was curiouſly wrought in the lower parts of the earth*; that is, in my mothers wombe, *Epheſ.* 4. 9. Chriſt is ſaid to deſcend into the lower parts of the earth, that is, into his mothers wombe, and ſee the affinitie betwixt the belly and the graue, Chriſt joyneth them together, *Mat.* 12. *As Ionas was three dayes and three nights in the belly of the Whale, ſo ſhall the ſonne of man be in the heart of the earth*: and *Salomon, Prov.* 30. joyneth them together, *there are three things that are not ſatisfied, the graue, and the barren wombe, &c.*

Concluſion.

The concluſion of this is, let us remember, *Iob* 30. 23. that the graue is, *domus conſtitutionis omni vivo*, that is, the houſe in which we are all appointed to meet, and it is *domus ſæculi*, the houſe of our age in which we dwell a long time, therefore we ſhould often thinke of it, and not put the evill day farre from us, and make a covenant with death.

Of

Of the Ievves Oeconomicks.

Of the time of their Repast.

THey had but two times of their Repast, Dinner and Supper, they had no breakfast; *Peter* had eaten nothing *at the sixt houre, Act.* 10. 10. and *Act.* 2. 15. *those are not drunke as yee suppose, seeing it is but the third houre of the day.*

But it may seeme, that they used to breake their fast in the morning; for *Ioh.* 21. 4. it is said, that *when the morning was come, Iesus stood on the shoare and said, children haue yee any meat?* *Object.*

The reason of this was, because they had fished all the night, and being wearie they refreshed themselues in the morning; but we reade not that they used ordinarily to breake their fast in the morning. *Eccles.* 10. 16. *Woe to thee O land, when thy Princes eate in the morning*: they did not eat in the morning, because it was the fittest time for judging and deciding Controversies; and therefore the Whores of old were called *Nonariæ*, because they came not out to commit their villany till after the ninth houre, when men had ended their businesses; and the Lord biddeth them *execute judgement in the morning, Iere.* 21. 12. *Answ.* *Persius Satyr.* 1.

The time of Dinner was the time when they refreshed themselues first. *Ioh.* 21. 12. *Iesus said unto them,*

come and dine: so *Luk.*11.37. *And as he spake a certaine Pharisie besought him to dine with him:* and the second refreshment was at the time of Supper; this was called δεῖπνον; they spent a longer time at Supper than at Dinner, and therefore afterward they put δεῖπνον for ἄριστον, Dinner, and they called all Banquets, Suppers, in what time soever of the day they were, although they were not in the Evening, and δεῖπνον & ἄριστον, *permutantur*, the one is put for the other, as that which *Matthew* calleth a *Dinner*, cap.22.4. *Luke* calleth a *Supper*, 14. 16.

All Banquets called Suppers sometimes.

The *Greekes* fed more sumptuously.

The *Greekes* had μεσημβρίαν, *prandium*; secondly, they had δειλινὸν, a refreshment betwixt Dinner and Supper, which is called *Merenda*, a beaver or afternoons drinke; and they called this *Cænæ* πρόδρομον; thirdly, they had their Supper, and then they had Banquets after Supper; and this the *Greekes* called ἐπιδόρπισμα, *Latinè comessatio*, ἀπὸ τῦ κωμάζειν, to keepe a Banquet with whores; and *Paul* alludeth to this word, *Rom.*13.13. *Let us walke honestly as in the day.* μὴ ἐν κώμοις, *not in rioting and drunkennesse, not in chambering and wantonnesse.* And because the *Iewes* used to travaile so farre before the heat of the day, therefore they called this space which they travailed *diætam terræ*, *Gen.*35. 16. This sheweth their moderate dyet.

בְּמוֹת *Deus Moabitarum.*

They were sparing at Dinner, and they fed more freely at Supper; the Lord gaue them bread in the morning, and but Quailes at night, *Exod.*16. 12.

They measured the houres by their shadow.

They went to Supper at the ninth houre, after the Evening Sacrifice, and before the setting of the Sunne they ended it; this was called *Hesperismus*; the ancient *Greekes* called this στοιχεῖον δεκαπῆχυ, that is, the time when a mans shadow was ten foot in length, for they measured the houres by their shadow, when the shadow was of such a length, then it was such an houre; when their shadow was six foot long, then they used to wash themselues,

selues, and when it was ten foote long, then they went to Supper.

The meat upon which they fed at Dinner and Supper was called [*Sagnadah*] their sustentation, and [*Tereph*] *victus* their foode, which commeth from the roote *Taraph*, to take by rapine, or hunt for the prey; because of old they hunted for their meat, *Gen.* 27. 3. *Take thy weapons, thy Quiver, and thy Bow, and goe out to the field, and take* [*hunt*] *me some Venison.*

סערה *Fidcrum.*
סער *Fulcire.*
טרף *Esca* טרף *rapere.*

Things set before them upon the Table were *Esculenta, poculenta, & condimenta*, the first for meat, the second for drinke, and the third for sauce to relish their meat; Meat and drinke the Scriptures oftentimes expresse by bread and water, 2 *King.* 6. 22. *set bread and water before them, that they may eat and drinke:* then it is added in the next verse, *he prepared great provision for them.*

What things were set upon the Table.

Their bread was of Wheat, Barley, Lentils, & Beanes, Wheat was the most excellent bread, *Deut.* 32. 14. *I fed thee with fat of the kidnies of Wheate*; this bread when it was not fermented, was called the *poores bread*, *Deut.* 16 3. because the poore had not leasure to ferment it.

Of their bread.

The second sort of bread was of Barley, which was a baser sort of bread, used onely in time of scarcitie, *Revel.* 6. 6. And for the baseneſſe of it *Gideon* is compared to a *Barley Cake*, *Iudg.* 7. 13. those were called by the *Greekes* κριθοφάγοι, eaters of Barley; this Barley-bread is a bread which nourisheth little, therefore it was a great blessing of Christ, when he fed five thousand with five barley loaues, *Ioh.* 6. 9.

Barley a base bread.

They had a more baser sort of bread made of Lentils, Miller, and Fitches. *Ezek.* 4. 9. *Daniel* and his companions eat of the Lentils, *Dan.* 1. 12. And the reason seemeth to be this why they eat Lentils and refused the Kings meat, because they used not these Lentils in their Sacrifices to their Idols. The *Romans* of old tooke their

Why *Daniel* eat Lentiles.

name from thoſe, and they were called *Lenticuli & Fabij.*

They uſed alſo to eat herbes, *Prov.* 15. 17. *Better is a dinner of herbes where loue is, than a ſtalled Oxe and hatred therewith:* and *Rom.* 14. 2. *another who is weake eateth herbes:* and the reaſon why they would eat herbes ſeemeth to be this, becauſe men before the Flood eat herbes onely.

Their other meats were called *Opſonia,* and their courſeſt ſort of meat was Locuſts and wilde honey, *Mat.* 3. 4. there were ſundry ſorts of Locuſts, of which, foure ſorts were cleane, *Levit.* 11. the reſt they might not eat of them.

Of their drinke.

Their drinke was water, *Sicera* a compoſed ſtrong drinke, and wine mixed, or ἄκρατον not mixed; if they mixed it with water, then they were ſaid κεκραληκέναι, and when it was mixed with ſpices, it was called [*Mimſach*] *Libamen, muſtum.*

מסך *vinum mixtum*
מסך *miſcuit.*

Their *Condimenta,* the ſauces which made their meats to reliſh, were Salt and Vineger onely. *Ruth* 2. 14. *Dip thy morſell in the Vineger.*

The ſpare dyet of *Gods* people.

By this which hath beene ſaid, we may perceiue what was the ſober dyet of the people of God in old times, they uſed but a ſpare dyet; this was called by the Latines, *Menſa neceſſaria, & Seneca hanc menſam produxit ad aquam & panem.*

Three ſorts of dyet.

There are three ſorts of dyets ſet downe in the Scripture; *Iohn* Baptiſts dyet, Chriſts dyet, and the Epicures dyet: *Iohn* the Baptiſt *came neither eating nor drinking,* *Mat.* 11. 18. That is, he eat wilde honey, and the courſeſt things; Our Lord dranke Wine, but yet very moderately: the Epicures dyet is, *Let us eat, let us drinke, for to-morrow we ſhall die,* 1 *Cor.* 15 32. *Iohn* the Baptiſts dyet and Chriſts dyet are not the two extreames, but they are both vertues, the two extreames are the Epicures dyet,

dyet, *Let us eat, let us drinke*; and the dyet of the ſcrupulous man who eateth onely herbes, *Rom.* 14. 2. the Epicure taketh God to be an indulgent father to him, in giving him the creatures to eat of them at his pleaſure; and the other taketh God to be a niggard, who granteth not the liberall uſe of the creatures to his children.

Of the manner how they ſat at Table.

AT the firſt in the daies of the Patriarches they ſat ſtreight up as we doe now, and afterwards they ſat in beds; and ſome hold that they learned this cuſtome from the *Perſians*, but this cuſtome was more ancient than the *Perſians*, for it was in the dayes of *Samuel*, 1 *Sam.* 9. 22. *And he brought them into the Parlor, and made them ſit in the chiefeſt place.* *Ezek.* 23. 41. 2 *Sam.* 4. 5.

Sometimes they had *triclinia*, when three ſat in a bed, or *biclinia*, when two ſat in a bed, and they had τριχοτα-χλίνους, when they did *Luxuriare*.

Chriſt and his Diſciples when they eat the Sacrament, they ſat in beds, therefore when the Church of *Corinth* received the Sacrament together, we muſt not thinke that they ſat in beds as Chriſt and his Apoſtles did, for then they ſhould haue had too many beds, which had beene exceſſiue, and contrary to the more modeſt cuſtome of the *Greekes*.

This kinde of ſitting was halfe ſitting and halfe leaning, which the Evangeliſt calleth ἀναχλίνειν, yet becauſe it was uſuall Table-geſture, they call it ſitting. *Ezek.* 23. 41. and the Hebrewes call their Chambers *Meſubboth*, and their ſitters *Meſubbim*.

If three sat in a bed, then the midst was the chiefest place, and he that lay in his bosome *erat secundus a primo*, he was in the second place, and he that sat next unto him, was in the third place; he that was best beloved leaned in the bosome of the Master of the feast; from this custome is that speech borrowed, to be in *Abrahams* bosome, to signifie that familiaritie and societie, which the Saints of God shall haue with the Father of the faithfull in the Heaven, and also to signifie the unitie of essence in the Father and the Sonne, he is said to *come out of the bosome of the Father*, Ioh. 1. 18.

To leane in the bosome a token of loue.

Of their Feasts.

OF their sundry sorts of feasts, of those who were invited to their feasts, of the number of those who sat at their feasts, the end wherefore they made feasts, and more particularly, of their excesse and pompe in their feasting compared with the *Greekes*.

They had feasts at their marriage.

Firſt, they had feasts before their marriages, in their marriages, and after their marriages; before their marriage, and these feasts were called *Keduſhim*, *ſponſalia*; and the *Greekes* called them προγάμεια and προαύλια. Secondly, they had a feast at the day of their marriage, *Gen.* 29. 22. *And Laban gathered together all the men of the place and made a feast*; and *Ioh.* 2. Christ was present at a marriage feast in *Cana* of *Galile*: and Christ alludeth to this forme, *Luk.* 14. 8. *When thou art bidden to a wedding*, that is, to the feast at the wedding; so *Rev.* 19. 9. And so they had a feast after the marriage; and the *Greekes* called these ἐπαύλια, and the gifts which were brought to the bride after she was married were called ἀναχαλυπτήρια, becauſe the vaile was taken off her face then, and these things which were offered to her after she was unvailed, were called ὀπλήρια. Se-

Secondly, the *Iewes* had feasts at the weaning of their children, and not at the day of their birth, *Gen.* 21. 8. but the Heathen had feasts at the day of their birth, as *Pharaoh*, *Gen.* 40. 20. and *Herod*, *Mat.* 14 16. and this was called γενεθλιακὸς.

Feasts at the weaning of their children.

Thirdly, they had feasts at the day of their death, *Iere.* 16. 7. *Neither shall men teare themselues for them in mourning, to comfort them for the dead, neither shall men giue them the cup of consolation to drinke for their father, or for their mother; thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke:* the *Greekes* called these περιδεῖπνια, and δαὶς ἐπιτάφιος was *Epulum sepulchrale*: & afterwards this feasting degenerated much, for they used to set meat upon the graues of the dead; and *Syracides* alludeth to these *delicates poured upon a mouth shut up, are as messes of meat set upon a graue, Ecclus* 30. 18. So afterwards in the primitiue Church they had *Cænam novendinalem* for the soules departed, they feasted the poore for the space of nine dayes, and they prayed, that the soules might haue a refreshment in that time; and this was discharged in the Councell of *Carthage*.

Feasts at their death and buriall.

So they had a feast when they made a Covenant, as *Iacob and Laban*, *Gen.* 31. 54. so *Ioshua* and the *Gibeonites*, *Ios.* 9. 14. And the *Greekes* called these feasts σπονδὰς, from σπένδω *libo*. The *Scythians* in their Covenants and feasts did drinke others bloud, these the *Greekes* called αἱμαλοπότας, *sanguinipotas*, drinkers of bloud.

Feasts at their Covenants.

So they made feasts when they departed from others at their farewell, *Gen.* 31. 27. and these the *Greekes* called διαβαλήρια.

διαβαλήρια, *sacrificia ante expeditionem*.

So they made feasts at the returning of their friends to welcome them home, as the father of the forlorne sonne killed the fed Calfe when his sonne came home; and these feasts the *Greekes* called ὑποδεκτικὰ; so *Ioseph* made

made a feaſt when his brethren returned to him, *Gen.* 49.16.

Who were invited and who not?

Thoſe who were invited to their feaſts were called κλητοὶ, and they who were not invited were called ἐπικλητοὶ *adſcitiij*, and they were called σκιαὶ, *umbræ, et muſcæ advolantes*, and ἐγγλωσσογάστορες *qui lingua ſua ſe nutriunt*; and they were ſaid κερκοπίζειν, a metaphor borrowed from the dogges who fanne with their tailes when men feede them.

The number at their feaſt.

The number which they invited were not many; in that feaſt of *Iobs* children were his ſeven ſonnes and three daughters; and Chriſt and his twelue Diſciples, and therefore that is falſe, *ſeptem convivium, & novem convitium*: the *Greekes* ſaid, *incipere debet a Gratiarum numero, & progredi ad Muſarum*, that is, they would haue no fewer than three at a feaſt, and no more than nine.

What perſons were to be invited.

The perſons invited ſhould be the poore eſpecially; *when thou makeſt a feaſt, bid not the rich but the poore*, that is, the poore rather than the rich, men ſhould not invite to be invited againe. *Luk.*6. 12. men ſhould not invite φιλοδείπνους or ἀλλοδιφάγους, *whoſe God is their belly*. *Heliogabalus* invited to his feaſt, eight black, eight blind, eight lame, eight hoarſe; he made no choiſe of his gueſts, but he made a mocke of it.

The end of their feaſts.

The end wherefore they made feaſts, was the glorie of God, 1*Cor.*10.31. *Whether therefore yee eat or drinke, or whatſoever yee doe, doe all to the glorie of God*: *Aſſhuerus* feaſt was onely to ſhew his magnificence and pride, but *Eſthers* feaſt was for the glorie of God, and for the ſafetie of the Church.

Breaking of bread a token of loue.

The ſecond end of their feaſts, was to expreſſe their heartie loue and friendſhip, for to eat and drinke together, was the greateſt token of loue and friendſhip, 2 *Sam.* 12. 3. *He had an Ewe-lambe &c. which did eat of his*

his owne meat, and dranke of his owne cup, & lay in his owne bosome: so *Psal.* 41. 9. *Yea mine owne familiar friend in whom I trusted, which did eat of my bread:* and so the communion in the life to come is expressed by eating of bread, *Luk.* 14. 15. *Blessed is he that shall eat bread in the Kingdome of God:* and *Obadiah* 7. these three are joyned together, *viri fœderis, pacis, & panis,* that is, that makes a Covenant together, that hath peace, and that eat together; but *Absolon* killed *Amnon* at the feast; so *Gedaliah* was killed by *Ismael* at the feast, *Iere.* 40. and *Iohn* the Baptist by *Herod*, *Mat.* 14.

Of the place where the Romans *used to make their Feast.*

THe place where the *Romans* sat at their meat was called *Cœnaculum,* and where they lay it was called *Cubiculum,* and by the *Greekes Triclinium.*

The ancients at the first sat in the Kitchin, or a place neere to the Kitchin, where they did dine or suppe, and this was called *Atrium,* from the blacknes of the smoke, and the Courts afterward kept this name, & they were called *Atria,* then they changed from this place and removed to an upper chamber, and there they used to dine and suppe, the *Iewes* following the *Roman* custome who had subdued them, sat also in an upper chamber; Christ and his Disciples eat the Passeover in an upper chamber, according to the custome of the *Romans*; these Chambers were called *Conclavia,* closets, or secret places; and Christ saith, *when thou prayest enter into thy Closet*, *Mat.* 6. 6.

The place where they feasted.

The beds which they had were called *Discubitorij Lecti,* or *Toralia,* and they were covered with herbes

How the beds on which they eat were called.

& ſtraw before they found out Quilts or ſowed Coverings called *ſtragula*, and the *Greekes* called them στρισώματα & στριπατάσματα, and they differed from the ſleeping beds called μονοκοίτιον, a bed wherein one ſlept, and ſometimes they had three and ſometimes foure of thoſe beds in a Chamber.

The forme of their beds.

For thoſe three beds, the Ancients made one long bed called σιβάδιον, after the forme of the *Greeke* Letter σίγμα, that it might almoſt compaſſe about the round Table, which they called *Semirotundum ſuggeſtum*, an halfe round Table, like the *Greeke* σίγμα, and it was thus painted Ϲ

Martial. Accipe lunata ſcriptum teſtudine ſigma.
Octo capit, veniat, quiſquis amicus erit.

And the round Table joyned with it, was called *Antiſigma*, becauſe it made a ſemicircle upon the other part, it was *ſemirotundus ſuggeſtus*, and joyning with the bed, it made the full circle; this great bed ſometimes contained ſeven;

Martial: De Stibadio. Lib. 14.

Septem ſigma capit, ſex ſumus, adde lupum.

Chriſt and his Diſciples ſat not in *Stabidio*, but in ſeverall beds, in *biclinÿs*, or *triclinys*.

He who made thoſe beds was called *Lectiſterniator*, & he who kept the chamber cleane after the beds were made, was called *Mediaſtinus*, the charge of thoſe was to hang the Chamber with Tapeſtry and Curtaines; and Chriſt meaneth of ſuch a Chamber when he ſaith, *he will ſhew you a large upper roome, furniſhed and prepared, there make readie for us*, *Mark.* 14. 15.

The decking of their beds and chambers.

The Tables which they had, either ſtood upon one foot, and they were called μονοπόδια, or upon two, and they were called *bipedes*, or upon three, and they were called *tripodes*.

At

At the first, their Tables were not covered with linnen, but after Supper they tooke a Brush or Sponge & swept the Table. How their Tables were covered.

Martial: Hæc tibi sorte datur tergendis spongia mensis.

Afterwards they used to cover their Tables *Gausapo villoso*, with a cloath made of rough Cotton, and afterward with linnen, and they had Napkins with which they wiped their hands called χειρομακτρὰ.

They had *mensam urnariam* a Table upon which their vessels stood; by *Varro* called *Cylibantum* ἀπὸ τῦ κύλικος, because it kept the Cups, and it was called *Gartibulum* or *Gertibulum, a gerendis vasibus*; this *mensa urnaria* stood but in the Kitchin, but the other stood in *triclinijs*, in their upper chambers. Of their Tables.

When the Chamber and the Table were thus prepared, the guests were washed in baths, and then they were anointed; the servants who anointed them were called *Unctores* or ἀλειπλοὶ, & the place where they were anointed was called ἀλειπλήριον, they washed their feete, and the vessell in which they washed their feete was called *Pelluvium*, & that in which they washed their hands was called *Malluvium*; when they washed before the dinner, it was called χθαχύρος, and after dinner ἀπονιπτάδαι. Of their washing before meat.

They were curious in anointing of their bodies; for every part of the bodie they had a severall ointment; they anointed the feete with *Egyptian* ointment, the cheekes and the breast with the *Phœnician*, but the armes with the *Sisymbrian*, the necke and the cheekes with the ointment made of the herbe *Serpillum*. Of their anointing.

Chiefly they anointed their head and their feete with *Nardus*, and this by *Marke, cap.* 14. 3. is called νάρδος πιστικὴ, upright *Nard*, and the box in which it was kept, was called *Alabastris*, a box cut out of a precious stone in *Egypt*.

When they ſat at theſe coſtly Tables, they had great banquets and feaſts; this was called *Cænæ dubiæ, cæna opipara, cæna ebria,* by *Plautus, cæna triumphales,* by *Plinius, cæna dapſilis*; Oppoſit to theſe was *cæna pura, cæna ſine ſanguine, & cæna terreſtris,* in which they eat onely herbes.

Of their manner of drinking.

THey meaſured their drinke by a cup called *Cyathus,* and ſome were ſaid *potare ſextantes, quadrantes, trientes*; He that dranke *Sextans* was of a weake bodie; he that dranke *Deunx* was a drunkard, he that dranke *triens* was one of the middle ſort; they uſed to drinke *harmonicè*, there were three ſorts of mixtures like three harmonies in muſicke, the firſt was ἡμιόλεον, three parts of water and two of wine; ſecondly, διατέσσαρον, when they mixed three of water and one of wine; thirdly, διαπασῶν, when one part of wine, and two of water were mixed.

They dranke ſometimes nine cups for the nine *Muſes*, and three for the three fatall ſiſters.

Auſonius, Ter bibe, vel toties ternos, ſic myſtica lex eſt.
Vel tria potandi, vel ter tria multiplicandi.

And ſometimes they dranke as many cups as there were letters in their friends name, to whom they dranke.

Martial. Nevia ſex Cyathis, ſeptem Iuſtina bibatur.

And ſometimes amongſt the *Romans*, they dranke as many cups as they wiſhed years to him for whom they dranke, and they uſed to coole their wine in ſnow water; ſo they had a veſſell in *quo ſolebant aquam colare*, in which they uſed to ſtraine the water. *Mar-*

Martial. Attenuare nives nôrunt, & Linteа noſtra,
Frigidior cælo non ſalit unda tua.

They had a Maſter of the feaſt, called *Pater diſcubitus*, and by *Tacitus*, *Rex convivij*, and the *Greekes* called him συμποσιαρχας & ὀνοματαχλήτωρ, who aſſigned to every man his place where he ſhould ſit, and προγυσὰς, who taſted the wine before others dranke.

When they were at Supper, they had all ſort of muſicke and perfumes, and when they departed the Maſter of the feaſt gaue them ἀποφόρητα, gifts; ſo our Lord in his great and laſt feaſt, had his perfumes, his prayers ſweetning the prayers of the Saints, they had their hymne, and he had ἀποφόρητα, he gaue them his fleſh and his bloud.

Of their Apparell.

THe matter of their Apparell was Wooll, Linnen, and Silke, and *Xylinum*, which was a middle betwixt Wollen and Linnen.

Silke was called *Meſhi*, *Ezek.* 16. 10. 13. *Guila* tranſlateth it ἁπλοῦν σιλάφητον, becauſe it was ſoft and ſmooth, and eaſie to be handled, or it was called ſo, from [*Maſhah*] *extrahere*, becauſe it was eaſily drawne out; ſilke is not a new invention, as ſome take it to be, for it was in uſe amongſt the Hebrewes and Greekes, and it was called *Serica Medica*, becauſe the *Medes* brought it upõ Camels from *Bactria*.

משי *Sericum.*

משך *extrahere.*

Secondly, they had Wooll; and thirdly, *Byſſus*, white Linnen, which groweth in *Egypt* and *Paleſtina*, like to the leaues of the Poppie; and this is called *Sheſh*; *ſheſh* is not rightly tranſlated *Linnen*, but it ſhould be tranſlated *Xylinum* or *Cotton*, and the reaſons are theſe,

שש *Xylinum.*

the Lord forbiddeth to make a garment of linnen and woollen, therefore the Curtaines could not be made of linnen and woollen, but of [*Sheſh*] *byſſus*, or Cotton; ſecondly, Linnen doth not receiue the ſcarlet dye, as this *Xylinum* or *Byſſus* doth; their courſer cloaths were of Camels haire, ſuch as *Iohn* the Baptiſt wore.

Of the colour of their cloaths.

The colour of their cloaths, firſt white, *Eccleſ.* 9. 8. *Let thy garments be alwayes white*; thoſe the Hebrewes called [*Hhorim*] *Candidi*. They uſed this white as a ſigne of proſperitie, victorie, felicitie, joy and gladneſſe. Chriſt himſelfe upon the Mount appeared cloathed in white, ſo he appeared to *Iohn* in white, *Revel.* 1. 13. ſo the white robes given to the Martyrs in ſigne of victorie, *Revel.* 7. 14. and white horſes, *Zach.* 6. and *Rev.* 7. 9. the Saints are brought in cloathed in white, bearing Palmes in their hands.

White cloaths a ſigne of proſperitie.

Secondly, they had cloaths of ſcarlet colour, this was called κόκκος, which commeth of a worme bred in the ſtalke of a certaine herb, and it hath *Shani* joyned with it, becauſe the cloath was twice dyed in it, and this was celled δίβαφον; *Matthew* ſaith that they put Chriſt in *Coccinea tunica*, in a ſcarlet coat; the other Evangeliſts ſay, in purple, that is, in ſcarlet tending more to purple, it was not bright ſcarlet; and the whore is called the ſcarlet whore, becauſe ſhe was dyed with the bloud of the Saints, *Revel.* 17. 4. So there was *hyacinthinus color*, a violet or purple colour.

Of the divers names of their ſtuffes, whereof their cloathes were made.

FIrſt, the *Babylonians* cauſed to weaue in divers colours and pictures in their cloath, and this was called *veſtis babylonica*: ſuch was that which *Achan* ſtole, *Ioſh.* 7. 21. The

The second was the *Phrygian* cloath, sowed with needle worke, and this was called *opus Phrygionicum*, the *Hebrewes* call it *rokem*. The hangings of the Tabernacle were such; The Queenes vesture was such, *Psal.* 45. This the *Seventie* call βελονοποικίλον, from βελὸν a needle, and ποικίλον sowed with a needle. רִקְמָה

Thirdly, *Alexandrinum*, the *Alexandrian*; This was when threeds of divers colours were woven together, and this was called πολυμίτάριον, *multilicium*, or *variegatum*: such was *Iosephs* partie coloured coate, and the Queenes daughters in those dayes wore a partie coloured gowne. 2 *Sam.* 13. 18. This was also called *Plumarium*, which shined like the Doves necke, *Psal.* 68. 13.

The *Assyrians* and *Canaanites* made *opus barbaricum*, woven in both the sides, or ἀμφίλαπα, such was the veile of the Tabernacle, both woven on the one side, and on the other.

So they had *opus plectile*, as *Aarons* girdle; *opus interrasile*, imbossed worke; so they had *vestes undulatas, vel scutulatas*, water chamlet.

Of their husbandrie.

FIrst, they plowed the ground, this was called [*Hharash*] Then they plowed it the next yeare, and this was called [*nir*] *novellare*: and *Ieremiah* alludeth to this 4. 3. *Plow up your fallow ground*; then he harroweth the ground, breaketh the clods and maketh it smooth, *Esay* 28. 24. and prepareth it for the seed: This was called *occare*. חרש *aravit.* ניר *Novellare.*

The Oxe when hee plowed the ground hee eate cleane provender, so the asse: and *Esay* alludeth to this *Esay* 30. 24. *The Oxen likewise and the young asses that eare*

eare the ground, ſhall eate cleane provender, which hath bin winnowed with the ſhovell, and with the fanne. Their other herds they fed them with Sycamores or wilde figges, *Amos* 7. 14. *I was a herdman and a gatherer of Sycamore fruit.*

They ſowed divers ſorts of graine, *Eſay* 28. 25. as fitches, cummin, wheat, barley, and rie.

The barley and the flaxe were ſmitten with the thunder, but the wheat and the rie were not ſmitten, becauſe they were hid in the darke, Exod. 9. 31. 32. There was not ſuch difference betwixt the barley and the wheat, that the one was hid in the ground, when the other was ſhot up; therefore it is not rightly tranſlated hidden in the darke, but *erant ſerotina*, or ſomewhat latter.

There were three moneths betwixt their ſowing and their firſt reaping, and foure moneths to the full harveſt, *Ioh.* 4. 35. *Say not yee, there are yet foure moneths, and then commeth harveſt?* their barley harveſt was at the *Paſſover*, and their wheat harveſt was at the *Pentecoſt.*

Of the manner how they threſhed their corne.

THey had ſundry formes in threſhing of their corne; Firſt, they beat out their weaker graine with a ſtaffe, as their fitches, and cummin, *Eſay* 28. 27. And this ſtaffe was not unlike to our flailes.

Againe, ſome of their graine was trodden out with the feete of Oxen or Horſes; with Oxen *Deut.* 25. 4. *Thou ſhalt not muſle the mouth of the Oxe, that treadeth out the corne.* And *Hoſea* alludeth to this forme, *Ephraim is an heifer that is taught, and loveth to tread out the corne, Hoſ.* 10. 11. So with the feete of horſes, *Eſay* 28. 28.

nor

nor bruise it with his horsemen; or else it was bruised out with an instrument of wood, which was either a plaine peice of wood set with teeth of yron, to cut the straw and bruise out the corne; This was called *hharutz*, for the sharpnesse of it. Or else they used a wheele to bruise it out, and this was called *gneglah*, as the first was called *trahea*. חרוץ עגלה

A comparison taken from the ripe figges.

HOSEA 9.10. *I found Israel like grapes in the wildernes, I saw your fathers as the first ripe in the figge tree at her first time*, Cant. 2.13. *the figge tree putteth forth her greene figges*, the greene figge was called *grossus*, and the ripe figge was called *carica, matura ficus*. When it is said, that *Christ came to the figge tree, and found nothing but leaues, for the time of figges were not as yet*, Mark. 11.13. it is meant of those first ripe figges, these are called greene, *or untimely figges*, Revel. 6.13.

The first ripe figges are easily shaken off and fall away. And *Nahum* alludeth to this, *Nahum* 3.12. *All thy strong holds shall be like figge-trees with the first ripe figges, if they be shaken, they shall fall into the mouth of the eater*. And as men long most for the first ripe figs, so did the enemies for *Nineve*, and one shaking of the enemie should make them fall like the first ripe figges into their mouth.

A comparison taken from their shepherds.

THe shepherd in cold weather keepeth his cloake close about him, and the Lord alludeth to this forme, *Ier.* 43.12. *He shall aray himselfe with the*

Land of Egypt, as a ſhepheard putteth on his garment, that is, hee ſhall take away the ſpoiles of *Egypt*, and keepe them as ſure as the ſhepheard keepeth his cloake about him.

The ſhepheards in the Eaſt went out and in before their ſheepe, and their ſheepe followed them, and *Chriſt* ſheweth this, *Ioh.* 10. 3. *The ſhepheard calleth his ſheepe by name, and leadeth them out.*

The ſhepheard hath his call, whereby he calleth his ſheepe, *and they know his voice*, *Ioh.* 10. 3. Hee hath his ſhepheards crooke, and his rodde; the one to catch them, the other to driue them: and *David* alludeth to theſe, *Pſal.* 23. 4. *Thou art with me, thy rodde and thy ſtaffe they comfort me.*

The ſhepheard hath his whiſſle, and his pipe wherewith he delighteth himſelfe when he feedeth his ſheepe *Iudg.* 5. 16. *Why abod'ſt thou among the ſheepfolds to heare* [*ſharikoth gadarim*] it ſhould not be tranſlated, the *bleating of the flockes*, but *why abodeſt thou amongſt the ſheepfolds, delighting to heare the whiſſle.*

שְׁרִיקוֹת עֲדָרִים

מִשְׁרוֹקִיתָא

Fiſtula.

Of

Of the miſeries of the Children of GOD in this life, and their happie eſtate in the life to come.

LVK. 16. 19. *There was a certaine rich man which was cloathed in purple and fine linnen, and fared ſumptuouſly every day, and there was a certaine begger named* Lazarus *which was laid at his gate full of ſores, &c.*

IN this Parable are brought in to us the condition of a rich Glutton and a poore begger; they are deſcribed by their life, and by their death; in their life, the rich man is deſcribed by his great wealth, by his daily fare, and by his apparell; the begger by his povertie, and by his diſeaſe; by his povertie, that he lay at the rich mans gate, and begged but the crummes which fell from his Table, and yet could not get them, and thirdly by his companions, the dogges who licked his ſores; then they are deſcribed by their death, he was carried to heaven by the Angels to *Abrahams* boſome, and the rich man to hell by the Devils; and the Parable ſetteth down to us the petition of him who was in hell, and the occaſion of it, becauſe he ſaw *Lazarus* a-far off in *Abrahams* boſome; his petition was, that *Abraham* would ſend *Lazarus* with one drop of water to coole

his tongue, that is refused to him, and the reason set downe; then he putteth up a second petition, that *Abraham* would send *Lazarus* to his brethren to testifie unto them of the paines & torment which he endured, but this is also denied, and the reason is subjoyned.

How to know a Parable from a History.

It may be asked first here, whether this be an History or a Parable? It may seeme to be an Historie and not a Parable; for the Fathers make this difference betwixt an Historie and a Parable, they say, that is an Historie when the proper names of men are set downe, as they say, *Iob* is not a Parable but a History, because proper names are set downe in it; so *Lazarus* proper name is set downe here, then it may seeme not to be a Parable but an History. But we are to answere, that *Lazarus* is not a proper name here, but an appellatiue common to all miserable, wretched, and poore creatures; for in the *Syrian* Language which Christ spake, *Lagnazar, est is qui auxilio destitutus est,* he that wanteth all helpe; it is not rightly translated *Eleazer,* as if it were a proper name, but an appellatiue *Lagnazar,* that hath no helpe, therefore that collection of some who thinke, that the rich mans name is omitted here for disgrace, is not so materiall, it being a Parable and not an History.

לעזר *Vir cui ferri oportet adjumentum.*

He was a rich man, and he is described by his cloathing, *he was cloathed in purple and fine Linnen.* He was cloathed in purple, this purple was the dye that was gotten from a shel-fish, and it is not knowne now in those parts of the world.

Purple a costly dye.

Man hath little cause to glory in his apparell, he borroweth it from the fish and from the Worme; the *Iewes* when they describe a man, they say, that man is a worm, cloathed with the excrements of the worme, the expectation of the wormes, and to be consumed with the wormes; the first clothing that ever God made to man, was of the skins of beasts, and that man should not be proud

Man should not glorie in his apparell.

proud of his apparell, ſee what Chriſt ſaith, *Mat.6.29. I ſay unto you, that even Salomon in all his glorie was not arayed like one of the Lillies:* this might ſeeme ſtrange at the firſt, but if we will conſider it rightly, we ſhall finde it to be moſt true;

How the Lillie exceeded *Salomon* in his glorie.

Firſt, *Salomon* in all his glorie, his ornaments were but artificiall, but the cloathing of the Lillies are naturall; and looke how farre nature exceedeth art, (for art is but an imitatrix of nature, and her perfection is to imitate nature) therefore the Lillie exceeded *Salomon* in all his glorie.

Secondly, *Salomon* when he was ſo glorioufly decked, he was beholden to many creatures, he was beholden to *Egypt* for his linnen, to the earth for his gold, to the ſilk-worme for his ſilke, to the ſhel-fiſh for his purple, and had nothing of his owne; ſo that if every one of thoſe ſhould haue claimed their own, he ſhould haue ſtood up like *Æſops* Crow ſtript of all, when every one of the foules craved their own feathers which they had lent her; but looke to the Lillie which is beholden to no other for its beautie, doth not the Lillie then exceed *Salomon* in all his glorie?

Mans cloaths a note of his ſhame.

Thirdly, when *Salomon* was cloathed thus, it was but a remembrance to him of his fall, and he had as little cauſe to glory in theſe ornaments, as a theefe hath to glory in a ſilken rope in which he is to be hanged, or if a man ſhould glorie in the plaiſter that covereth his wound; but the beautie of the Lillie is naturall, it covereth not the ſhame of it, therefore the Lillie exceeded *Salomon* in all his glorie.

Fourthly, *Salomon* in all his glorie was but one, and how much adoe was there to get one *Salomon* ſo decked and cloathed? But all the Lillies of the field are ſo clothed, therefore the Lillie exceeded *Salomon* in all his glorie; this ſhould teach us to make but little recko-

ning of our apparell, because when we haue done our best, and spent all that we haue gotten upon apparell, yet the sillie Gilly-floure or a Dasie, shall exceed us in all our glorie; make but small reckoning then of this cloathing; labour to put on the Lord Iesus Christ, that clothing of needle-worke, with which the Church is decked, *Psal.* 45. put on Christs righteousnesse, and then thou wilt exceede all the Lillies of the field in glorie.

And fared sumptuously every day.

Why this rich man is called a Glutton.

Because he fared so sumptuously every day, therefore he is commonly called the rich Glutton, *Deut.* 20. 21. the disobedient sonne is called a *drunkard and glutton*; what man is to be esteemed a glutton? the Hebrewes upon this place say, that he who eateth, *tartemar carnis*, a pound of flesh is a glutton, and he who drinketh *logum vini*, an English quart of wine is a drunkard; but we must not restraine it so here, for *Iudea* being a hot Countrey, a little flesh served them, but in those cold Countries, where the cold driveth in the heat, mens stomackes digest the meat better, and therefore a man cannot be accounted a glutton, although he exceed this measure; but he is called a glutton, who delighteth in nothing but in eating and drinking. *Seneca* saith, *turpe est mensuram stomachi sui non nosse*.

The Glutton made a god of his backe and his belly.

He fared sumptuously every day.] He sacrificed to his backe and his belly, to make a god of the belly, what a base god is that? the belly of the beast was not sacrificed but cast out: Some make a god of their braine and sacrifice to *their owne net* or *yarne*, as *Habakuk* saith, *cap.* 1. 16. as *Ahitophel*: Some make a god of their armes and strength, as *Goliah*; and some of their feete, as *Hasael* trusted in his feet; but the most base and filthy god of all is to make a god of their panch; the Lord calleth Idols *Deos stercoreos*, gods of dung; to make a god of

The bellie a base god.

the

the belly, is *Deus ſtercoreus*, a god of dung: if the Lord ſhould bring in man, and let him ſee the Idolatry of his heart, as he let *Ezechiel* ſee what vile Idolatry the *Iewes* were committing in the Temple, *Ezech.* 8 he ſhould ſee more vile abhomination and Idolatry in his heart, than ever *Ezechiel* ſaw; ſome ſacrificing to this beaſtly luſt or that, ſome making a god of their wealth, and ſome making a god of their belly, but *God will deſtroy both the meat and the belly*, 1 *Cor.* 6. 13. Let us be content then with ſober fare, *all a mans travaile is for his mouth*, *Eccleſ.* 6. 7. the mouth is but a little hole, & it ſhould teach us to be contented with little; but the gluttons appetite is ſuch, that he thinketh he could ſwallow up *Iordan*; nature is content with little, but grace will be content with leſſe. The *Iſraelites* when they gaue way unto their appetite, they cryed for fleſh, for Garlicke, Onyons, and for Pepons, nothing would content them.

Man ſhould learne to be content with little.

Lazarus could not get the crummes that fell from his Table; a man hath a double uſe of his riches, a naturall uſe and a ſpirituall uſe, there is *a ſowing to the fleſh*, and *a ſowing to the ſpirit*, *Gal.* 6. 8. the naturall uſe is to maintaine our ſelues and our families, the ſpirituall uſe is, to giue to the poore; *Nabal* knew not this uſe, 1 *Sam.* 25. 11. *Shall I take my bread, and my water, and my fleſh, which I haue killed for my ſhearers, and giue it to men whom I know not whence they be?* Here he knew the naturall uſe how to provide for himſelfe and his familie, his ſhearers, but he knew not the ſpirituall uſe, to giue to *David* and his men in their neceſſitie. So the rich glutton here knew not the ſpirituall uſe of his riches, to feede poore *Lazarus* with them, it is this which the Lord will lay to the charge of the wicked at the laſt day, *I was an hungred, and yee gaue me no meat*, *Mat.* 25. 42. The poore in their neceſſitie are Lords of the rich mens goods, *Prov.* 3. 27. and the rich men are but Stewards and

A double uſe of a mans goods.

The poore in neceſſitie are Lords of the rich mens goods.

and dispensators to them in that case; the Fathers call the money given to the poore, *Trajectitiam pecuniam*, for as he that goeth a farre journey, taketh a bill of exchange with him, and carrieth not his money along with him, for feare of robbing; so the children of God, they lay out their money to the poore, they take Gods bill of exchange for it, and then it meeteth them in the world to come; and so their money receiveth them into eternall tabernacles, that is, it testifieth that they are to be received into eternall tabernacles.

The miseries of *Lazarus*.

Let us consider *Lazarus* his miseries; first, hee was poore, then he was sore, he had none in the same case with him, he seeth the rich glutton that Epicure to prosper, and himselfe in such a hard case: hee might haue beene here overtaken with *Davids* temptation, *Psal:73. 13. Verily I haue cleansed my heart in vaine, and washed mine hands in innocencie, for all the day I am plagued, and chastened every morning.*

A comparison betwixt *Iob* and *Lazarus*.

Let us compare *Iob* and *Lazarus* together; *Lazarus* lay at the gate, *Iob* on the dunghill; *Lazarus* had no friends but the dogges, but *Iob* was in a worse case, for his friends vexed him, and were *miserable comforters* to him, *Iob 16. 2. Iob* was once rich, and then poore, *Lazarus* was ever poore, *solatium aliquando nunquam fuisse fœlicem.*

A comparison betwixt the rich glutton and *Lazarus*.

Compare the rich glutton with poore *Lazarus*; *Lazarus* full of sores, the glutton sound and whole; *Lazarus* was hungry, he was full and fared sumptuously every day; *Lazarus* was cloathed in ragges, the glutton in purple and fine linnen; *Lazarus* lay at the gate, but he sate in his Palace; *Lazarus* could not get the crums that fell from his table, but he had good store of dainties: *Lazarus* had no others to attend him, but the dogs onely, but hee had many gallant men to wait upon him.

More-

Moreover the dogs came and licked his sores, all the creatures are in league with the children of God, but they are enemies to the wicked: The Ravens that fed *Eliah*, pull out the eyes of those that are disobedient to their parents, *Prov* 30.17. The Serpents stung the rebellious *Israelites* in the wildernesse, yet the Viper upon *Pauls* hand hurt him not, *Act.* 28. 5. The Lyons that touched not *Daniel*, devoured his accusers, *Dan.* 6. 24 And the dogges that licked *Lazarus* sores, eate the flesh of *Iezabel*; And the reason of this is, the dominion which the Lord gaue to man over the creatures at the beginning, and the image of God in man maketh them to acknowledge him as their Lord.

The creatures are in league with the children of God.

Obiect.

But yee will say, may not a beast hurt a child of God now?

Answ.

They may: and the reason is, because this Image of God is not fully repaired in them againe. When *Adam* was in his innocencie, he was like unto a Herauld that hath his coat of Armes upon him, all stand in feare of him, because he carrieth the Kings coat of Armes, but pull this coat off him, no man respecteth him; so man when he was cloathed with this Image of God, the beasts stood in awe of him. *Eusebius* in his *Ecclesiasticall* Historie recordeth, that the Persecutors tooke the Christians, and set them naked before the Lyons, yet the Lyons durst not touch them, they stood foaming and roaring before them, but hurt them not, and therfore they were glad to put the skinnes of wild beasts upon them, to make the Lyons runne upon them and teare them; Thou that art a wicked man, and hast no part of this Image of God to defend thee, no marvaile if thy dogge bite thee, thy horse braine thee, or thy oxe gore thee: Let us studie then for to haue this Image repaired in us, if we would be in league with the beasts of the field.

Why the beasts stand in awe of the children of God.

Beasts surpasse man in many duties.

The dogges came and licked his sores; The beasts many times out-strip man in many duties: The Kine of *Bethshemesh* went streight forward with the Arke and declined neither to the right hand nor to the left, but man many times declineth either to the right hand or to the left, and he keepeth not this midst: *The Oxe knoweth his owner, and the Asse his Masters crib, but Israel doth not know, my people doe not consider.* *Esay* 1. 3. and *Ier.* 8. 7. *Yea the storke in the heaven knoweth her appointed times, and the turtle and the crane, and the swallow observe the time of their comming, but my people know not the judgement of the Lord.* And the Lord sendeth man to the Ant to learne wisedome, *Prov.* 6. 6. *Goe to the ant thou sluggard, consider her wayes and be wise. Balaams* Asse saw the Angell sooner then *Balaam* himselfe; and therefore is it that the Scripture calleth men beasts, and sendeth them to be taught by beasts, which sheweth how farre man is degenerated from his first estate, and what a low forme hee is in, when the beasts are set to teach him.

Why God gaue his children a small portion in this life.

It may seeme strange why the Lord distributeth things so, that he giveth such plentie and abundance to the rich glutton, and so little to *Lazarus*, seeing *the earth is the Lords and the fulnesse thereof*, *Psal.* 24. 1. God who doth all things in wisdome, doth not this without good reason: The Lord dealeth with his children in this life, as he did with the *Israelites* when he brought them to *Canaan*, *Numb.* 13. 17. When he brought them to *Canaan*, he made them to goe *Southward into the Mountaines*, the South was a dry and barren part, *Iudg.* 1. 15. *Thou hast given me a South-land, giue me also springs of water:* so *Psal.* 126. 4. *Turne againe our captivitie O Lord, as the streames in the South*, hee prayeth that the Lord would refresh them now in the midst of bondage as the waters refreshed the dry and barren South. And

Simile.

South a barren Country.

Iarchi

Iarchi noteth, that the Lord did with his people here, as Merchants doe who ſhew the worſt cloath firſt, ſo dealeth the Lord with his children, hee ſheweth them the worſt firſt: and as at the wedding in *Cana* of *Galilie*, the laſt wine was the beſt, ſo is it here; the Lord ſheweth his children great afflictions and troubles, the South part as it were at firſt, but afterwards he bringeth them to the Land that floweth with milke and honey. *Simile.*

Secondly, he beſtoweth theſe outward and temporarie things but ſparingly upon his children, that hee may draw their hearts to the conſideration of better things: he giveth the wicked *their portion in this life*, *Pſal.* 17. 14. *Sonne remember that thou in thy life time receivedſt thy good things*, *Luke* 16. 25. but he reſerveth the good things for his owne children, that is the holy Ghoſt, the graces of the Spirit, *Luk* 11. 9.

It is a matter of great conſequence to diſcerne what are the gifts of Gods favour; many men thinke becauſe they haue wealth and proſperitie, they are the gifts of Gods favour, and they ſeeme to ſtand under the Lords right hand, but they are deceived. When *Ephraim* and *Manaſſeh* were brought before *Iacob*, *Ephraim* was ſet at *Iacobs* left hand, and *Manaſſeh* at his right hand, but *Iacob* croſſed his hands, and laid his right hand upon *Ephraims* head, and his left upon the head of *Manaſſeh*, *Gen.* 48. So many men who ſeeme to ſtand at the Lords right hand, ſhall be ſet at his left hand, and many who ſeeme to ſtand at his left hand, ſhall be ſet at his right hand. *Lazarus* ſeemeth to ſtand now at his left hand, but ſtay till you ſee him die, and the Angels carry him to glory, and then yee ſhall ſee him ſtand at the Lords right hand. **Great skill required in diſcerning the gifts of Gods right hand.** *Simile.*

It is a point of great wiſedome to know the Lords diſpenſing hand; *David* prayeth *Pſal.* 17. 7. *ſepara benignitates*

nignitates tuas, as if he should say, giue us something O Lord, that we may be discerned to be thy children from the wicked, for by these outward fauours wee shall never be knowne to be thy children. The Lord careth not to throw a portion of this world to a wicked man, as if one should throw a bone to a dogge; but he will know well to whom hee giveth this rich gift of eternall life.

Death separateth the godly from the wicked.

And it came to passe that the beggar dyed, and the rich man also dyed. Death maketh a full separation betwixt the children of God and the wicked: the sheepe and the goates may feed together for a while, but the shepheard separateth them; the wheat and the chaffe may lie in one floore together, but the fanne separateth them; and the good and the bad fish may be both in one net, untill they be drawne to the land; and the tares and the wheat may grow in one field for a while, until the time of harvest: so may the godly and the wicked liue together here for a while, but death maketh a totall and full separation: *Moses* said to the *Israelites, stand still and see the salvation of the Lord, which hee will shew to you to day: for the Egyptians whom yee haue seene to day, yee shall see them no more for ever Exod.* 14. 13. the red Sea made a separation betwixt the *Israelites* and the *Egyptians* for ever. So death separateth the children of God from the wicked, that they shall never meete againe. *Betwixt us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to us, that would come from thence, Luk.* 16.26. This should teach the children of God to haue little medling with the wicked, why? becauſe one day there shall be a totall and finall separation, and this is a great comfort to his children, oftentimes now they are afraid of the incursions of the wicked, and of their bloodie hands, but then they shall never be afraid of them: *The gates of the*

Simile.

Gods children should haue little medling with the world.

new

new Ieruſalem were not ſhut at all, Revel. 21. 25. to ſignifie that there ſhall be no feare of the enemie there.

And he was carried by the Angels into Abrahams boſome.]Here conſider three things, firſt, how it commeth that the Angels are miniſtring ſpirits to man; ſecondly, what they miniſter to man; thirdly, the comfort that we haue by their miniſterie. Firſt, the ground of their miniſtery is, becauſe we are reconciled to God in Chriſt, when man fell from God, the Angels ſtood with a flaming ſword to hold him out of Paradiſe, *Gen.* 3. 24. When Chriſt reconciled us to God, he reconciled us alſo to the Angels: *Iacob* ſaw in a viſion a Ladder reaching from the earth to the heaven, and the Angels aſcending up and downe upon it, *Gen.* 28. 12. Chriſt is this Ladder, upon which the Angels come downe to miniſter unto us, *Ioh.* 1. 51. *Verily, verily, I ſay unto you, hereafter yee ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the ſonne of man.*

Why the Angels miniſter to us.

Whether doe the Angels miniſter to wicked men or not?

Queſt.

For outward things they may helpe them, even as the Lord makes his Sunne *to riſe on the evill and on the good, Mat.* 5. 45. We haue examples of this in the Scriptures, when the *Iſraelites* were in the Wilderneſſe, the Angels brought downe *Manna* to them, therefore *David* ſaith, *He fed them with the bread of Angels, Pſal.* 74. 25. It is called the bread of Angels, becauſe it was brought downe by their miniſtery; there were many wicked men amongſt the *Iſraelites* who did eat *Manna*, yet the Angels by their miniſtery brought it downe to them; another example wee haue, the Angels came downe *at certaine times and ſtirred the Poole, Ioh.* 5. 4. and whoſoever ſtepped in firſt, after that the Poole was ſtirred, was healed, whether he were bad or good, the

Anſw.

Whether the Angels doe miniſter to the wicked?

Angels then may minister to wicked men in outward things, but they doe not defend them from spirituall temptations, as they doe the children of God in resisting Satan.

Secondly, when they minister to man; they minister to him in his life time, in his death, in the graue, and at the resurrection. First, they minister to him in his life, and they keepe him that he dash not his foote against a stone; Secondly, in his death they waite about his bed to repell Satan, and when the soule is out of the bodie, they carry it into *Abrahams* bosome; and they attend the bodies of Gods children in the graue, because they are the Temples of the holy Ghost; and so at the resurrection they shall gather them from the foure corners of the earth, and shall attend them to glorie.

עירים *Vigilantes.*
הבירים *Robustissimi*

Thirdly, we haue great comfort by their ministery; first, they are [*Gnirim*] *vigilantes*, the watchfull ones, *Dan.* 4. 13. Secondly, they are [*Habbirim*] *strong ones, Psal.* 78. 25. When *Salomon* went to *bed he had threescore valiant men about it of the valiant of Israel to defend him, Cant* 3. 7. But what comfort is it to the children of God then to haue so many watchfull and strong Angels attending them?

He was carried by the Angels. What strange change was this, that he who was now lying amongst the dogs is carried by Angels; lying amongst dogs, the most base and uncleane creatures, (therefore they are called *Impuri canes, obscæni canes,*) that he should now be carried by Angels the most excellent creatures that GOD made, and not carried by one Angell, but by many Angels, as if they were striving every one to carry him: when a great man dieth all men striue to be about the Coffin, one to carrie a legge, and another to carry an arme; so doe the Angels striue here to carrie *Lazarus* soule; never man in this world rode in such triumph

Simile.

as

as *Lazarus* ſoule did: the *Romans* after their Victories in their triumphs they had their Chariots drawn ſometimes with Elephants, ſometimes with nimble footed Jennets, ſometimes with pyde horſes; and we reade of *Amaſis* King of *Egypt*, who had his Chariot drawn with foure Kings whom he had conquered; but what is this to *Lazarus* Chariot, who is carried here by the Angels of God; he rode here [*Bemirkebbath haſhecinah*] *in curru majeſtatis*: What ſhall be done *to the man whom the King will honour? Eſther 6. 9.* he ſhall not ride upon the Kings beſt horſe, but in the Kings beſt Chariot.

The pompe of the *Romans* in their Chariots.

בְּמֶרְכֶּבֶת הַשְּׁכִנָה

Into Abrahams boſome.] This is a ſpeech borrowed from the cuſtome of the *Iewes*, for they that lay in ones boſome were moſt deare and familiar with him, as *Iohn* leaned in Chriſts boſome; therefore it is ſaid that Chriſt *came out of the boſome of the Father, Ioh. 1. 18.*

The fathers were partakers of the ſame ſalvation that we are partakers of, therefore *Lazarus* is in *Abrahams* boſome, they *ſhall ſit downe with Abraham Iſaac and Iacob in the Kingdome of God, Mat. 8. 11. And they eat the ſame ſpirituall manna with us, 1 Cor. 10. 3* And our Sacraments haue the names of their Sacramẽts, *we are circumciſed with circumciſion not made with hands, Coloſ. 2. 11.* And *Chriſt our Paſſeover is ſacrificed for us, 1 Cor. 5. 7.* Thoſe then who thinke that the fathers were but fatted up like hogges with the temporary promiſes of this life, are foully deceived: Paradiſe is called *Abrahams* boſome, becauſe the faithfull as *Abrahams* children are received into that ſame fellowſhip with him; what is then become of this *Limbus Patrum?*

The fathers partakers of the ſame ſalvation that we are of.

Our Sacraments haue the ſame name with the *Iewes* Sacraments.

The rich man alſo died and was buried;] Many were the ſolemnities which were in this funerall, but nothing of the Angels that carried his ſoule to heaven; he carried nothing of all that he had with him, but onely the prickles of an evill conſcience, now he leaveth all his pomp behinde

behinde him. *R. Salomon* obserueth, that *David* sometimes is called *David the King*, and *David King of Israel*, but when the Scripture speaketh of his death, he is called but *David, the dayes of David drew nere that he should die*, 1 *King*. 2. 1. so *vers*. 10. *David slept with his fathers and was buried*. All externall glory and worldly pompe leaveth a man in his death.

How to make use of Parables. Arguments drawn from the lesse to the more.

To make use of Parables, we are to consider how the spirit of God in a Parable draweth an argument from the lesse to the more, as if the unjust Iudge because of the importunitie of the widow granted her request, how much more will God grant the earnest petitions of his children? so the man instantly seeking bread from his neighbour: the end of these Parables, is to teach us perseverance onely, and no other thing to be gathered out of them.

Secondly, the unjust Steward is commended for providing for himselfe, here we are to follow him in the Parable for his foresight, and not for his deceit, so we commend the Serpent for his craft, but not for his poison.

Nothing to be gathered besides the scope of the Parable.

Thirdly, nothing is to be gathered in a Parable besides the scope, and as we looke not to every particular colour in the picture, but to the whole picture; so wee should not looke in a Parable to every particular circumstance in it, but to the generall scope; example, the rich Glutton lift up his eyes and saw *Lazarus* in heaven, therefore the damned in hell doe see the glorified in heaven; a false collection, and it is besides the intention of the Parable; so the rich Glutton prayed to *Abraham*, therefore we may pray to the Saints departed; or that there is water in heaven to quench the thirst of the damned; or that the soules departed haue fingers or eyes or tongues; or that the damned desire that their brethren come not to those torments, all false collections;

False Collections from this Parable.

ons, but if they ſhould gather, that the children of God are in great joy, and the damned in great paine, that were pertinent; Secondly, that there is no redemption out of hell; thirdly, that there is no refreſhment to the wicked in hell; fourthly, that the deſires of the wicked ſhall not be granted to them; fifthly, that thoſe who will not be inſtructed by the Word here, will not beleeue although one ſhould come from the dead to them; and laſtly, that the Word of God, *Moſes*, and the Prophets, are the onely meanes to beget faith in us here. Thus farre we may ſtretch the Parable, and then wee ſhall bring a good ſenſe out of it, but if we ſtretch it farther, then we ſhall bring a wrong ſenſe out of it, *the wringing of the noſe bringeth forth bloud, Prov.* 30. 33.

What may be gathered from this Parable.

How the wicked may be inlightned by the Preaching of the Gospel, and yet become worse after they be illuminated.

MAT. 12. 43 *When the uncleane spirit is gone out of a man, he walketh through drie places seeking rest, and findeth none, then he saith, I will returne unto mine house, &c.*

CHRIST having taught long amongst the *Iewes*, and illuminated their minds by working sundry miracles amongst them, and casting out Devils; but having wrought no sanctification amongst them, he bringeth this Parable of a man dispossessed of a Devill, and being cast out, finding the house emptie and trimmed, returneth with seven spirits worse than himselfe.

The scope of the Parable.

The parts of it.

There is the Parable here, and the application of the Parable; the Parable is set downe at large, and the application in few words, *even so shall it also be with this wicked generation.*

The Parable it selfe hath three parts; first, possession; secondly, dispossession; and thirdly, repossession.

Possession in these words, *when the evill spirit is gone out of a man*: which implieth, that he must first haue possession before he be cast out: secondly, dispossession, and when he is dispossessed, he wandreth in dry places and findeth no rest untill he returne; and thirdly, repossession,

possession, *he goeth and taketh with himselfe seven other spirits more wicked than himselfe, and they enter in and dwell there, and the last state of that man is worse than the first.*

when the uncleane spirit is cast out.] He is an uncleane spirit; first, in the manner of his apparition; secondly, in the manner of his revelation; and thirdly, in the manner of his operation.

Satan uncleane in the manner of his apparition.

First, in the manner of his apparition, he appeareth in the likenesse of a Goat, a stinking and a vile creature, therefore the Lord saith, *They shall no more offer their sacrifices to Devils, Deut.* 17. 7. In the Originall it is [*Leshegnirim*] to the hayrie ones; they are called the hayrie ones, because they haue appeared in the likenesse of Satyres or wilde Goates.

לשעירים

In his revelation. אוֹב *Pytho.*

Secondly, the Devill is an uncleane spirit in the manner of his revelation, *thou shalt not suffer* [*Obh*] *a Witch to liue, Exod.* 22. 18. *Obh* is called a Bottle or a Bladder, the Witches are so called, because Satan gaue his answers out of their bellies, and out of the secret passages of nature, and for this they were called by the Greekes ἐγγαστρίμυθοι.

In his operation.

Thirdly, he is an uncleane spirit in the manner of his operation, where ever he lodgeth he defileth that soule and that bodie, therefore the Scriptures call such sometimes *dogges and swine, Revel* 22. 15. and the filthiest beasts that are; but the holy Spirit is most comely in the manner of his apparition, in his revelation, and operation.

How the Holy Ghost appeared.

First, in the manner of his apparition, when he appeared it was either in the likenesse of a man or a Doue, or in the likenesse of fiery tongues; but he never appeared in the likenesse of any filthy beast.

Againe, in the manner of his revelation; he revealed himselfe to his Prophets in a most comly manner when

he ſpake in them, he ſpake not out of the ſecret parts of nature, they did not foame at the mouth as thoſe who were blaſted by the Devill, but the holy Ghoſt ſanctified their tongues, and in great modeſtie and comelineſſe they ſpake the truth.

Thirdly, in the manner of his operation he is moſt holy, for where ever he lodgeth, he ſanctifieth and purifieth that ſoule and bodie, therefore he is compared in the Scriptures to water and to fire, and to the Fullers ſope, *Pſal.* 51. 7. *Waſh me and I ſhall be whiter than the ſnow:* in the originall it is [*Tecabbeſeni*] play the Fuller upon me. We may know then whether we be poſſeſſed by Satan or not, if we delight in filthineſſe or uncleanneſſe, for uncleanneſſe is the unſeparable effect of the uncleane ſpirit: a man may be overtaken by Satan ſomtimes, and Satan may in part pollute him, but he delighteth not in it; but if he delight to wallow in that ſinne, and make no reſiſtance to Satan, then he is certainly the habitation of Satan; when one offered violence to a woman under the Law, *Deut.* 22. 27. if ſhee cryed out, ſhe was not to die the death; but if ſhe held her peace, and conſented to that villany, ſhe was to die the death: So when Satan commeth to pollute the ſoule and defile the bodie, if he cry out with *Paul, O wretched man that I am, who ſhall deliver me from the bodie of this death? Rom.* 7. 24. then we are not to die; but if wee hold our peace, & delight in Satans temptations which pollute the ſoule and the bodie, then wee are to die.

תכבסני

The godly delight not in ſinne.

Satans delight is to lodge onely in man.

Is caſt out of a man.] There is no creature in which Satan delighteth to lodge, but onely in man; when he entred into other creatures, it was but onely to deceiue man, as when he entred into the Serpent, it was for this end, to deceiue *Eva*; he cared not for the Serpent it ſelfe: ſo when he entred into the *Gergeſites* ſwine, it was not

not for the swine that he cared, but onely that he might draw the hearts of the *Gergesites* from Christ by drowning of their swine; and the reason wherefore he delighteth to dwell in no other creature but man, is, because there is no visible creature that can commit sinne but man, *where there is not a Law, there is no transgression*, for sinne is the transgression of the Law, *Rom.* 4. 15. but no Law is given to any visible creature but onely to man. This should be a great motiue to humble man, when he seeth such a great change, that he who was the Temple of the holy Ghost, should now become a cage for uncleane spirits, and to *make the house of God a den of theeues*, *Mat.* 21 13. Was not this a great change, when a mans house in which he dwelt was *made a dunghill? Ezra* 6. 11. But this is a farre greater change when man who should be the Temple of the holy Ghost, is made a receptacle for uncleane Devils; it was a great change in *Naomi*, when her beautie was changed into *bitternes*; and when the *Nazarites* that were whiter than the snow, became *blacke like the cole*, *Lament.* 4. 8. and when *Nebuchadnezzar*, who was a mightie King, became a beast, *Dan.* 4. 33. but those changes were nothing to this change, when man who was the Temple of the holy Ghost, should become the cage of uncleane Devils.

A motiue to humilitie

When the uncleane spirit is gone out of a man.

Whether did Satan goe out willingly here, or was he cast out by force?

Quest.

He was cast out by force here, he goeth not out willingly but by collusion, this is no ἐκβάλλειν, by force to cast him out, Satan doth not cast out Satan; but when the Lord casteth him out by his power, then he is cast out by force.

Answ.

Satan goeth not out willingly.

Whether is this gift in the Church now or not, to cast out Satan?

Quest.

Answ.

This extraordinary gift to compell Satan to goe out of a man, is not in the Church now, we haue *prayer and fasting* now, desiring the Lord to cast him out, *Mat.* 17. 21. but to charge him to goe out, or to conjure him, the Church hath no such power; to use the signe when the thing signified is not, this is a great abuse, if the high Priest under the Law should haue put in two counterfeit stones in the brestplate, when there was neither *Vrim* nor *Thummim*, and promised by them, to haue the Lord to answere him, had not this beene a delusion; so for men now to use the words of authority, to charge Satan to goe out, when this power is not in the Church, this is but a delusion; the Church hath power now by excommunication to giue over wicked men into the hands of Satan, but yet they become not ἐνεργούμενοι, really possessed, as it was in the Primitiue Church. So the Church now hath power to pray to God for the delivery of the partie, but they haue not power with authoritie to charge the uncleane spirit; the Church in her infancie had some extraordinary gifts which are now ceased, as to speake tongues, to cure the sicke, to cast out Devils, and to kill, as *Peter* did *Ananias* and *Saphira*, *Act.* 5. 5. to strike blind, as *Paul* did *Elymas* the sorcerer, *Act.* 13. 11.

Not lawfull to use the signe when the thing signified is not.

God never withdrawes from his Church gifts which are simply good.

Those gifts which are the best gifts God never withdraweth them from his Church altogether; but other gifts which are not simply the best gifts, he withdraweth them; example, to speake diverse Languages was a gift profitable for the planting of the Church at the first, but yet it was not simplie necessary; *Paul* said, *he had rather speake fiue words in a knowne tongue, than ten thousand words in an unknowne tongue*, 1 *Cor.* 14. 19. Those gifts which are most excellent and simply necessary in the Church, he taketh not away, *I shew unto you a more excellent way*, 1 *Cor.* 12. 31. And the Lord hath turned

turned these gifts into more excellent gifts, *Ioh.* 14. 12. *He that beleeveth in me, the workes that I doe, shall he doe also, and greater workes than these shall he doe.*

When Christ was here bodily present with his Disciples, his bodily presence was not so comfortable to them as his spirituall presence, so when he was present by miracles, signes, and wonders in the Primitiue Church, this was but a bodily presence in respect of his spirituall presence with us now; when the LORD wrought these miracles then, it was either to convict the Infidels, or to strengthen the faith of the weak ones, these *miracles were signes, not to them that beleeue, but to them that beleeue not.* 1 *Cor.* 14. 22. When *Paul* healed the father of *Publius* the Consull, of a Fever, he healed him by a miracle, and made him presently to arise, *Act.* 28. 8. but he healed not *Timothy* that way, but seemeth rather to play the Physitian to him, bidding him drinke *no longer water but wine*, 1 *Tim.* 5. 23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle; but the father of *Publius* beleeved not, he was an Infidell as yet, and therefore a miracle was more necessary for him.

Why miracles were wrought.

He walketh through dry places.] That is, he counteth all other places but deserts in respect of his former habitation.

Seeking rest and findeth none.] Satan hath three places; first, his place of pleasure; secondly, his place of wandring; and thirdly, his place of torment; his place of pleasure is an uncleane foule, in which he delighteth to wallow: his place of wandring is; when he goeth about compassing the earth too & fro, seeking whom he may devour; and his place of torment is hell. Satan is tormented now when he is in his place of pleasure, and in his place of wandring, but his full torment is not come, *Art thou come hither to torment us before the time, Mat.* 8. 29.

Three places of Satan.

So

The childe of God hath three places.

So the childe of God hath three places; his place of pleasure, as *Psal.* 84. 1. *How amiable are thy Tabernacles O Lord of Hosts, my soule longeth, yea even fainteth for the Courts of the Lord:* so he hath his place of griefe, *Woe is me, that I sojourne in Mesech, that I dwell in the Tents of Kedar, Psal.* 120. 5. and he hath his place of joy in the Heavens.

The spirits haue their rest.

And findeth none.] Spirits haue their rest, they are not like quick-silver which hath *principium motus in se, sed non quietis*, but they haue *principium motus & quietis*, the soule resteth when it is delighted, as the bodie resteth when it lyeth or sitteth. Satans rest is sinne, but this is a restlesse rest, the true rest of the soule is God onely, therefore *David* said, *returne my soule to thy rest, Psal.* 116. 7. When the soule is not set upon God the right object, then it is *extra centrum*; and as the Needle of the Compasse trembleth alwayes untill it stand to the North-Pole, so the soule hath no rest untill it be set upon the right object God himselfe. The rich man said, *soule take thy rest*, when he had his Barnes full, *Luk.* 12 9. But riches cannot bring rest to the soule, for the more that a covetous man hath, the more he coveteth; an example of this we see in gold-thirstie *Babel, Esa.* 14. 4. the more they had, the more they coveted: the soules of the wicked are in a sling, 1 *Sam.* 25. a stone in a sling is violently tossed about, so are their soules, and they shall *get no rest day nor night, Rev.* 14. 11. So *David* compareth the wicked *to a wheele* which alwayes turneth about, *Psal.* 83. 13. and to a drunken man that *lyeth upon the top of a Mast, Prov.* 23. 24. If thou wouldst haue true rest to thy soule, disburden it of sinne; Looke how the poore shippe was tossed, so long as *Ionas* was in her, but when he was throwne into the Sea, the storme was calmed: so cast out sinne, and then thou mayest haue rest. When a man entertaineth

When the soule resteth.

Simile.

How to finde true rest.

taineth his sinne, he is like a man that is sicke on the Sea, he runneth from this place to that place to seeke rest, but all in vaine, because he hath the sicknesse within himselfe. God is called by the Hebrewes [*Makom*] *locus*, because he containeth all things, and is contained of none; every thing is kept in its owne place, God is the place for the soule to rest in: the Philosophers say, *Bonum ex integra causa consistit, malum ex quolibet defectu*, Goodnesse cannot consist without the integritie of all the parts, but evill is a defect of any of them, that a man be in good health, it is necessary that every humour keepe his just temper and proportion, but to make a man sicke, it is enough that one humour onely be distempered: the rest of the soule is GOD, who is all goodnesse, but any griefe will disquiet the soule; the soule is a disturbed thing, therefore we must admire his power who can settle it: when Christ calmed the winde and the Sea, they said, *Who is he that both Sea and winds obey?* so we may say, when God calmeth the soule, and putteth it to its rest; who is this that the unsetled soule doth obey? Satan being so farre from God, who is the place of rest, he cannot finde rest.

מקום vel sapiens

המקום per antiphra-

sin quæ si illocalis, infinitus, qui nullo loco capitur, sed omnibus rebus locum das.

Why Satan can haue no rest.

Then he saith, I will returne vnto my house from whence I came out.

Quest.

How can Satan returne to that place out of which he hath beene cast?

Answ.

Satan is cast out two wayes, either partially or totally: Partially he is cast out by illumination, totally by sanctification; this partiall casting out of Satan, is wrought sundry wayes; first, by civill education, as *Nero* was very meeke the first fiue yeares of his Raigne, because he was brought up under *Seneca* a good Master, so *Iulian* so long as he was a Reader in the Church, Satan was cast out of him partially; and

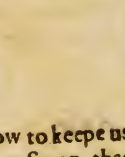
A twofold casting out of Satan.

Wicked men how restrained from sinne.

sometimes by the constitution of the bodie, as some abstaine from some sinnes, because of the constitution of their bodies, as they abstaine from drinke, because they haue a weake braine; and sometimes by shame; and sometimes by the restraining power of God; but it is easie for Satan to enter in againe when he hath but such barres to hold him out; but where there is a totall sanctification, he cannot enter in againe there. Now when we call it a totall sanctification, it is meant totall here in parts, but not in degrees, that is, there is no facultie in the soule, but there is grace in it as well as there is sinne, and therefore Satan cannot enter there againe.

Vnto mine house from whence I came.

Satan desires to goe backe into his ancient habitation.



No place can content him so well as his former habitation, wherein he hath dwelt a long time, and he glorieth more to repossesse himselfe in his former habitations, than to purchase new places. When Satan was dispossessed out of the people of the *Iewes* in the Wilderneſse by the doctrine of Miracles which *Moses* wrought, he sought to be repossessed againe; first, by Idolatrie; secondly, by Whoredome with the daughters of *Moab*, and by rebellion: so when hee was dispossessed out of the Christian Churches in the East, first, he sought to be repossessed again by schismes and heresies, but especially by Arrianisme, then he fully repossessed himselfe againe by *Mahomet*. If thou be free from Satans possession, looke not back againe as *Lots* wife did; Satan is like a Raven, when he is driven from a dead carkasse, he fleeth but a little from it, and is readie to returne to it againe; when a man commeth out of a Bathe, the Physitians prescribe to him then, that he looke well to himselfe, for he is readie to catch cold, because his pores are open; so when Satan is cast out, a man hath neede then to be very vigilant,

How to keepe us free from Satan, that he enter not againe.

Simile.

that

that Satan surprise him not againe, *For if after they haue escaped the pollutions of the world through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled, and overcome, the latter end is worse with them than the beginning*, 2 Pet 2.20.

And when he is come, he findeth it emptie, swept, and garnished.

This house was swept and hung, but it was not well furnished within.

God commeth never with an emptie hand.

Obserue that God never commeth to the soule with a privation, but as he taketh away sinne, so he putteth in grace, pull up the thornes, and then sow the wheate, *Iere.* 4. 3. Cease to doe evill, and then learne to doe good, *Esay* 1. The Lord liketh not this privatiue Divinitie, *Curse yee Meroz, because they came not to the helpe of the Lord, Iudg.* 5. 23. So when *I was an hungred, yee gaue me no meat at all. Mat.* 25. 42. Many men doe content themselues with this, they will doe their enemy no harme, they will haue no medling with him, but this is the sweeping of the house onely, but they come not to the positiue part, I will doe him good, and therefore Satan may get entrance againe.

Then goeth he, and taketh seuen other spirits with him more wicked than himselfe.

Whether some Devils be worse than others?

Here the question may be mooved, whether some Devils be worse than others? It may seeme there are, because *Beelzebub* their Prince he is worst, goe to the hels *prepared for the Devill and his Angels, Mat.* 25 41. And as amongst the good Angels, some are Powers, Dominions, and some Thrones; so it seemeth that amongst the wicked Angels, there are some more wicked than others, they are not then called worse spirits, because they are moe in number onely, but they are worse, because they are more malicious; they are all bad spirits, but some exceed others in malice and wicked-

kednesse; many men doe mistake Satan and his Angels, they thinke that some of them are spirits which doe no harme, but they are all sworne enemies to mans salvation, therefore Satan is called the *red Dragon*, the *red Dragon* delighteth not onely to kill men for hunger, but also for sport to kill them; what can we looke for then of those infernall spirits of destruction?

And the last end of that man is worse than the first.

The end of the wicked is worse than their beginning three wayes.

His last end is worse than his beginning in three respects; first, in respect of God; secondly, in respect of himselfe; thirdly, in respect of Satan.

First, in respect of God, who justly punisheth him this wise, by giving him up unto a reprobate sense, because he loved not the truth: secondly, his last end is worse in respect of himselfe, because he is dyed over againe with sinne; those sinnes in the Scripture are called Scarlet sinnes. Scarlet is called *Shani* or διβαφον, because it is twice dyed. So men when they fall backe, they are dyed anew againe, and as *recidivatio in morbis est periculosa*, so is the falling into sinne anew againe. So it is worse in respect of himselfe, because after that a man is illuminated, he is more readie to become prophane, if he be not sanctified: Take water and heat it, and set it in the ayre, it will freeze sooner than cold water; So if a man be illuminated, and haue some taste of sanctification, and then fall backe againe, he is in a worse case than he was in before. Thirdly, he is worse in respect of Satan, for when Satan catcheth him againe, he maketh him twice more the childe of hell. A Iailor hath a prisoner fettered by the hands, necke, and feete, the prisoner beggeth of him, that he would release him, he releaseth him all to the foote, he slippeth his foote out of the fetters and escapeth; if the Iailor catch him againe, he layeth a double weight upon him, and fettereth him twice as sure as he was before; so when a sinner

שני

Simile.

ner seemeth to escape from Satan, being enlightned and in some shew sanctified, if he fall backe againe, he bringeth seven worse spirits with him.

The application of the Parable is, *Even so shall it be also unto this wicked Generation.* As if Christ should say, when I came amongst you, yee were in darkenesse, but by my ministerie yee haue beene illuminated, but maliciously now yee impugne this truth, and yee are possessed with seven worse spirits than before, therefore your end must be worse than your beginning.

The application of the Parable.

(·.·)

FINIS.

¶ *An Addition.*

Pag. 122. line 11.

TO raise up seed to the brother, that is, to the eldest brother, *Deut.* 25. 5. *If brethren dwell together, and one of them die*, that is, if the first or eldest die and haue no seede, then his second brother was bound to raise up seede to him if he were not married; for the Law speaketh of brethren dwelling together, and not married or foriſſamiliate: an example of this we haue in *Er* and *Onan*, *Gen.* 38.

Secondly, if he had no brethren, then his neereſt Kinſman was bound to performe this duty to him, if he had not beene married.

But it seemeth that this dutie is required of *N.* *Rut* 4. although he had children, for he saith, *then I should marre mine owne inheritance*. *Object.*

It is onely required of him here to redeeme the inheritance, but not to marrie his Cousins wife; this was onely *ſtare ſuper nomen defuncti*, that is, to make his childe to be reputed as the childe of the dead, and so the childe should not be counted his sonne, but the sonne of *Chilion*; thus his inheritance should haue beene marr'd, and his name raſed out, and this made *N.* to refuse, but if the Cousin were not married, then he was bound to marry the wife of his Kinſman. *Anſw.*

Erratum.

Page 166. line 13. *Dele* not.